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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XIV.

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1862.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1862.

Art I.—GOD'S PURPOSE AS UNFOLDED IN PROPHECY.

God's purpose branches out into several most distinct directions, spreading itself over the whole history of our race. Like the river of Eden, it first pours itself down from heights inaccessible to man, and then is parted and divides itself into many streams. It is along the banks of these streams that prophets have wandered, or, sitting down beneath the trees that fringe them, have sung of what they saw and heard.

In other words, the different lines into which God's purpose divides itself are the special subjects of prophetic revelation. Most of these lines are carried through the entire Bible, from Genesis to Revelation; and in following them out we are enabled to disentangle and classify the apparently confused or intermingled statements of the prophetic word, as well as to read the history of man in the light of God's manifold purpose. For, on the one hand, prophecy, interpreted without reference to the great lines of the Divine purpose which run through it all, must be darkness, not light, confusion, not order; and, on the other, history, arranged irrespective of, or even contrary to the great prophetic lines, must be unsatisfactory and defective—nay, in a great measure useless, in so far as the lessons or truths are concerned which God, by history, when rightly read, meant to convey.

There are several great lines of prophetic truth running through all Scripture; and in connexion with these several smaller ones. These great prophetic lines run parallel to each other, frequently come into contact, and at no time can they be said to be wholly irrespective of each other; yet they are

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separate and distinct. Each may be traced singly, nay, ought to be so, if we would preserve God's order; yet all of them may also be viewed in their bearings upon each other.

These prophetic lines may be classified in some such way as the following:—(1.) One takes up God's purpose respecting creation—I mean this material earth—its first calling out of nothing, its ruin, its present condition, its future destiny; (2.) Another takes up God's purpose concerning Him who is spoken of as the woman's seed, and presents to us His sufferings and His glory; (3.) Another follows out God's purpose regarding the Church, in her varied history as the chosen of the Father, passing on through conflict and tribulation to the kingdom; (4.) Another is occupied with the history of the "world"—I mean the seed of the serpent, the ungodly—that world which lieth in wickedness, making known to us the condition of its millions for ages; (5.) Another follows out the history of Israel from the calling of Abraham down to the day of their final blessedness; (6.) Another traces out Antichrist in all his changeful aspects of evil, down to his last exaltation and sudden destruction; (7.) Another fixes our eye on Satan himself, the great deceiver, shewing him to us in Eden, and never allowing us to lose sight of him till he is hurled into the burning lake.

These seven main lines, with their subordinate branches, embrace the whole of the prophetic field; and under them might, in one form or another, be arranged all the events which we are sometimes in the habit of looking upon as standing alone. On these seven threads might be strung the whole treasure-house of prophetic gems, in goodly order and array. And it is with some such definite arrangement before us,—with some such chart in our hand, that we shall be best able to find our way through the intricacies of prophecy, either fulfilled or unfulfilled.

These seven prophetic lines contain many things in which they wholly differ from each other; but they possess one feature in common. It is this—They divide themselves into two parts; the former part being entirely the reverse of the latter. Take what we may call the creation-line. It is made up of two parts, the one dark, the other bright. Take the line relating to Israel and Israel's history. It has two parts also, the one sad, the other joyful. For ages Israel's prophetic stream flows gloomy and turbid; then it changes and pours itself along in transparent beauty.

The point at which this change takes place in all of these lines is the same,—the same in respect of *time*, and the same

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in respect of that event which produces the change. At the very time when earth casts off the curse and begins to exult in the blessing, at that very time Israel also puts off her weeds, and clothes herself with her beautiful garments. At the time when the Church's tribulation closes and her glory begins, the world's millions fling away their idols and worship the living God. The same era that sees Christ glorified, sees also Anti-christ smitten and Satan bound.

The event which intersects these lines, marking off their parts by dividing them in the way above referred to, is the coming of the Lord himself. It is by nothing less than this great arrival that the division in these seven lines is effected; it is this that introduces the alteration in their character; it is this that accomplishes the transformation by means of which their later portions present such a contrast to their earlier. When Christ comes again, He renews creation, making its future ages a blessed contrast to its past and present. When Christ comes, He ends His Church's sorrowful widowhood, and places her upon His throne, making her history after His advent a wondrous contrast to her history before it. And so is it, as we shall see, in regard to all the other lines which we have specified.

Let us now take up the first of the seven lines just pointed out, viz., *the creation-line.*

This commences with the first chapter of Genesis, and ends with the last of Revelation. It presents creation to us in *three* aspects: first, the original and perfect state; secondly, the ruined state; and, thirdly, the restored state. To these three there are frequent allusions throughout Scripture, though it is specially with the last of these that the prophets are occupied, and it is for its introduction that the Lord is to come in His glory.

There are passages which refer to creation *as a whole,*—heaven and earth,—and there are others which take it up in its several parts, such as the sun, the sea, the air, the productions of the soil. It will be better and more orderly to bring before you the general passages first, before proceeding to the more special. In both classes,—both the general and special,—we shall find the same characteristics, and the same division or intersection by the one event common to all—the advent of the Lord.

The general passages are the following:—

(1.) Rom. viii. 19–23.—Here we learn that creation is in a state of "earnest expectation" or eager longing for a certain event or era in which it is to be peculiarly blessed. This event or era is the manifestation of the sons of God, that

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is, the time when these sons of God, now hidden and unknown, shall be glorified, "when the righteous shall shine as the sun in the kingdom of the Father." Having made this general statement, the apostle, in the next verse, (ver. 20,) goes on to explain why all this earnest expectation was needed. Creation, says he, was "made subject to vanity,"—*i.e.*, made a perishable, ruined, decaying thing. But how was this? Not "willingly," not by its own consent or by reason of its own sin; but by Him who pronounced the curse upon it for man's transgression. This of course carries us back to Gen. iii. 17: "Cursed is the ground for thy sake;" teaching us that up till that time there was no curse upon it, no vanity, no decay, and reminding us of the original verdict of Jehovah: Gen. i. 31, "And God saw every thing that he had made, and behold it was very good." Then the apostle declares that this state of vanity and corruption was yet a state of "hope," and that this bondage of corruption was not to be perpetual, for deliverance was promised, nay, liberty, the liberty of the glory of the sons of God. Then, reverting to the idea thrown out in the 18th verse respecting "the sufferings of the present time" in the Church, he shews that, parallel with this, there was the time of bondage to creation,—a time of "groaning and travailing in pain,"—the Church's sorrows and creation's sorrows keeping pace with each other, the Church's groans and creation's groans ascending together in the ears of the Lord God of Sabaoth. And in what is all this to end? In what the apostle calls (ver. 23) "the redemption of the body," *i.e.*, the resurrection. And as we know that the Lord himself comes to raise the dead, so we conclude He comes also to deliver creation. In other words, as the Lord's coming and resurrection occur at the same time, so that coming and creation's restoration must also occur together. Into the prophetic descriptions of that mighty deliverance for creation, or into the glimpses of the ages of blessedness and glory in reserve for it, we do not enter. We leave this passage, merely asking you to keep in mind how it establishes our position as to the twofold character of the prophetic lines. It exhibits the present state of creation as dark and sad; it points to its future state as glorious and blessed; and it affirms that the intersecting event—that which marks off these two portions from each other—is the Lord's coming. Thus we learn that from the day that sin entered, up till the day of Christ's advent, creation is to be subject to vanity, to "groan and travail;" but that from that day onward it is transformed into a blessed world, its vanity exchanged for incorruption, its groans for rejoicings; its travail-

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pangs having at length issued in an immortal birth more glorious than paradise of old.

(2.) The second general passage which I cite is Acts iii. 19–21. There is a period predicted here called by the twofold name of "times of refreshing," and "times of restitution." These expressions, of course, imply a previous condition of things altogether different. The first assumes that creation is in a parched, withered, decaying condition, like a flower drooping under a scorching sun, or like the land of Israel in the days of Elijah, when for three years and a half, there was neither rain nor dew. The second intimates that creation is in ruins, falling to pieces, crumbling down, its very foundations out of course. This double calamity, of decay and dilapidation, has been afflicting creation since the curse was pronounced upon it, and it will continue to do so till the period here foretold —the times of refreshing and the times of restitution. Then all shall be reversed, and earth become as fresh and as stable as before the curse had begun to wither and dissolve it. Now, mark the point at which this transformation takes place. It is when the heavens shall cease to retain Him who has ascended into them, and sat down on the right hand of God. In other words, the intersecting event is the Lord's advent. The heavens retain Him till the times of restitution of all things. Then He reappears to make all things new. He "comes down like rain upon the mown grass, and like showers that water the earth," (Ps. lxxii. 6;) He comes to refresh the weary earth; He comes to rebuild the ruined creation, and re-establish it in immovable steadfastness for ever. This passage, then, presents us with this great creation-line under the twofold aspect referred to, dark and bright,—bisected at the one point, and by the one event. During Christ's absence creation droops and fades, and falls to pieces. When He appears, it lifts up its head, it reflourishes, it puts on a stability and incorruption which no second absence of its King shall ever shake or impair.

(3.) Our third proof-quotation is Isaiah lxv. 17–25, especially as taken in connexion with 2 Peter iii. 10–13. Here we have the prediction of new heavens and a new earth, wherein dwelleth righteousness, implying, of course, a previous state, the reverse of this, and requiring this renewal. The preceding verses in both chapters shew the wretched condition of things antecedent to this change, a change which, both in itself, and as the contrast of what existed before, is one of the brightest and most gladsome that can be conceived. Thus, then, the creation-line is made up of these two parts, the *old*

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and the *new;* and the intersecting event is the same as in the other passages—the advent of the Lord. "The day of the Lord," says the apostle, "will come as a thief in the night;" and then, according to His promise, "we shall have the new heavens and the new earth, wherein dwelleth righteousness." Thus the line is divided into two parts, the old and the new; and that which bisects the line—which ends the old and begins the new—is the coming of the Lord.

Having cited these *general* proof-texts in reference to the creation-line of prophecy, I now come to the more special, I mean those relating to the different parts of this one wondrous whole. These parts might be classified in various ways. We might begin with the soil, and go upward through the different departments of being, the vegetable, the animal, the heavenly bodies, &c., shewing the prophetic references to each of these, to their two great divisions, and the intersecting event. But there is another arrangement, more Scriptural and more simple, which we shall adopt. I mean that contained in the first chapter of Genesis. The different works of the successive days furnish us with so many minor and minuter lines, comprised in the great creation-line on which we have been dwelling. Each of these we shall find stamped with the same twofold character, and intersected with the same great event.

Passing over the work of the first day—the creation of light, as falling to be noticed under another head, viz., that of the heavenly bodies—I come to the work of the *second* day. It is the production of the firmament, or *air.* Let us trace this throughout Scripture, and mark the many singular prophetic allusions to it.

When God made the firmament, He made it perfect. But at the fall it shared in the deterioration which then took place. It became the seat of storms, whirlwinds, darkness, thunders, pestilences, and all noxious influences. It was in it that the "windows of heaven" were opened, which poured down their waters to destroy the earth; it was in it that the darkness was engendered which fell on Egypt for three awful days; it was from it "that there came forth the hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it become a nation;" and it is now well understood that to atmospheric derangements and disturbances may be traced the greater part of those earthly evils which men have been in the habit of ascribing to a hundred other causes. The slightest change, either by excess or defect in that electricity, which seems to be to the air what life is to the body of man, is followed by results to earth and its inhabit-

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ants of the most serious kind, and on the most stupendous scale; and as, in reference to all these changes, man is wholly powerless, having not even the shadow of control over the air that surrounds him; we are thus made to feel with awful solemnity how completely we are at the disposal of a Sovereign Jehovah, the very slightest touch of whose finger upon this transparency that wraps us about, could in one moment produce, without any miracle, an amount of atmospheric disorganisation which would turn earth into a desert, or a region of flame, unfit for life to breathe in, and uninhabitable by any, save the dwellers in the lake that burneth with fire and brimstone.

In this region, where the clouds muster and the tempest seats itself, and the pestilence "walketh in darkness," and the thunder reverberates, and the lightning blazes,—in this region Satan has taken up his abode. He is the "prince of the power of the air," (Eph. ii. 2;) of the "host of the high ones that are on high," (Isa. xxiv. 21;) of "spiritual wickedness in high places." Occupying this earth, encompassing the firmament as the region of his special dominion, he sits there as the "ruler of the darkness of this world." There, with his principalities and powers, he is permitted for a season to remain, till God's purpose is fulfilled.

Such is the dark picture given of this firmament which God created good. It is evident, moreover, that instead of its being gradually purged and cleansed in the progress of the ages, its condition becomes worse as these roll away; and the prophetic descriptions of the period immediately before the day of the Lord, as a period of darkness and gloominess, of clouds and thick darkness,—a period of tempests, and plagues, and lightnings,—would lead to the conclusion that, like all else in connexion with man, it grows worse and worse, till the crisis arrives. Such a crisis seems that referred to in Rev. xvi. 17, when the seventh angel pours out his vial into the *air*, and there comes forth the great voice out of the temple of heaven, from the throne, saying, "It is done;" when there are voices, and thunders, and lightnings, and a great earthquake, when every island flees away, and the mountains are not found, and when there falls on man a great hail *out of heaven*, so that men blaspheme God, because of the plague of the hail, a plague exceeding great.

That this crisis is at the Lord's coming, is evident, not only because the seventh is the last of all God's plagues upon the earth, just before the day of millennial peace and glory; but because, just when the seventh vial is about to be poured into

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the air, the cry is heard, "Behold, I come as a thief," (Rev. xvi. 15.) It is just then that (according to Isa. xxiv. 21) the Lord "punishes the host of the high ones that are on high;" that He comes to bind this "prince of the power of the air," and to cast him into the bottomless pit, (Rev. xx. 1.) It is just then that the saints are caught up to meet the Lord in the air, (1 Thess. iv. 17;) as if, that region having been dispossessed of its former occupants, a new and glorious band take possession of it, and it becomes no longer the abode of the ruler of the darkness of this world, but the dwelling of the Prince of light.

In 2 Pet. iii. 10, when the day of the Lord is spoken of, and said to come as a thief in the night, it is added, "The heavens," *i.e.*, the present heavens or firmament, "shall pass away with a great noise," and "the elements shall melt with fervent heat," which seems evidently to refer to the atmosphere, and the process by which it is to be purified, for it is immediately added, "We look for the new heavens." Yes, the "new heavens," the new ethereal firmament, into which defilement shall never enter, and where no second "prince of the power of the air" shall take up his abode.

Thus, then, we gather from Scripture that this atmosphere of ours, called sometimes by the name of "firmament," and at others of "heavens," has the same twofold history of which we have already spoken. Its first half is dark, its second bright, and the intersecting event or point is the day of the Lord, when its elements are to undergo that process of refinement by which the evil that has pervaded them shall be burned out by fire, and the "new heavens" appear in perfection of purity and brightness.

We now come to the work of the *third* day,—the seas, the dry land, and the vegetable creation.

As to the sea, we know that it is, and has been, the region of storm and raging turbulence. In Scripture it is always spoken of as such. It is there called "the troubled sea which cannot rest, whose waters cast up mire and dirt," (Isa. lvii. 20;) and it is said of it, "There is sorrow on the sea; it cannot be quiet," (Jer. xlix. 23;) and in the latter day we have it specially said, "The sea, and the waves roaring." Nay, so thoroughly is the present condition of the sea identified with turbulence and confusion, that it is out of the sea that the four great beasts of Daniel are said to come up, (Dan. vii. 3.) At the great crisis of the world's history, God is to "shake the sea," (Hag. ii. 6;) and the "inhabiters of the sea" are to receive here the last and most fearful woes inflicted on them, (Rev. vii. 8, xii. 12.) Now these commotions and woes which waste

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and darken the face of the deep find their termination in the advent of the Lord. Haggai, in the passage referred to, tells us that just after this shaking of the sea, "the Desire of all nations comes;" and the Apostle Paul, interpreting this passage, shews us that these things are shaken in order that those things which cannot be shaken may remain, *i.e.*, may remain behind, immovable and everlasting. And David (Ps. xcvi.) calls upon the "sea" to "roar" with joy and triumph. And why? Because he says, "The Lord cometh," evidently indicating that at His coming the sea was to share the calm and blessedness of the universal restitution. What the expression "there shall be no more sea" (Rev. xxi. 1) may exactly mean, I am not prepared to say;—whether it may mean that the "former seas," like the former earth, have passed away; or whether it point to the contraction of the sea within those narrower limits, which it seems before the deluge to have had, I cannot decide; but it does point to some remarkable transformation in that element at the time that the Lord comes and all things are made new.

Respecting the dry land or earth, we find the same representations. The curse of Jehovah smote it when man sinned; and it continues to this day the same smitten thing as heretofore. Large portions of it are deserts, untenanted by man or beast,—regions of sand and rock, scorched by the sun, and unrefreshed by the genial shower. The rest is poor and unfruitful, only giving up its treasures to the hard toil of man. And then it is wasted by tempests, it is torn by whirlwinds, it is shattered by earthquakes, it is swept away by torrents, it is covered with the thorn and the brier. According to the description which Isaiah gives of it in the last days, (Isa. xxiv. 4–20,) it presents the aspect of a mighty ruin: "The earth mourneth and fadeth away, . . . the earth is defiled under the inhabitants thereof, . . . the earth is utterly broken down, the earth is dissolved, the earth shall reel to and fro as a drunkard." Of its choicest scenes we read: "Lebanon is ashamed and hewn down, Sharon is like a wilderness, Bashan and Carmel shake off their fruits," (Isa. xxxiii. 9.) Such is the ruined condition of earth; such the desolations that are to afflict it. But this is the dark portion of the line. Like all the others, it has a brighter, and this brighter begins at the Lord's coming. Not only is it said, "Let the heavens rejoice," but "Let the earth be glad,"—nay, more, let "the field be joyful, and all that is therein,"—"let the hills be joyful together," (Ps. xcvi. 12, xcviii. 8.) Why? Because the Lord cometh! It is His coming that is to gladden the earth with all that it contains. Again,

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of this bright section of this prophetic line we have the full description in the 35th chapter of Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes." And when does this glory begin? The preceding chapter informs us, (ver. 4.) It is at the time when the Lord comes to roll up the heavens as a scroll.

But as, on the third day, the dry land and the waters were separated, so on the same day the grass and the herb and the fruit-tree sprung up in obedience to the divine command, and all were good! But the curse came upon them; they were blighted and stunted. The rich luxuriance of their unfallen beauty soon passed away. Nay, more, in proportion as things thus excellent faded, in that proportion were all things noxious to flourish. Thorns and thistles were to shoot up everywhere; all hurtful weeds were to supplant its former verdant richness. Nay more, in a few years after the first curse smote it, a second curse was added when the blood of righteous Abel was poured upon the soil. Then it was said, "When thou tillest the ground, it shall henceforth not yield unto thee her strength," (Gen. iv. 12;) as the first curse had rendered it specially fruitful in evil, and the second unfruitful in good.

Such has been its condition since these days of Adam and of Cain. Its verdure has lost its freshness. Its flowers have parted with the bright flush of their rainbow-tints, and their fragrance seems but the relic of far sweeter odours. Its brown, summer-scorched hills; its bleak, winter-stripped forests; its miles of low moorland or rocky desert, all tell us of the wide blight that has rested on it these many ages. Let us take a few descriptions of the condition of the vegetable creation,—descriptions which though they apply more particularly to Palestine, are yet specimens of the earth at large: "Upon the land of my people shall come up thorns and briers," says Isaiah, (xxxii. 13.) Again "the earth mourneth and languisheth," (xxxiii. 9;) "the curse hath devoured the earth," (xxiv. 6;) "how long shall the land mourn, and the herbs of every field wither?" (Jer. xii. 4;) "the pleasant places for their silver, nettles shall possess them, thorns shall be in their tabernacles," (Hos. ix. 6.) But apart from these

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passages, the curse itself pronounced at the first is sufficient to shew the blight that has fallen on all vegetable nature; and then those passages, still to be referred to, which speak of the time of future blessing, all take for granted, that during the preceding ages, the various productions of the earth had been in a withered, blighted state. In Ps. lxvii. 6, we read, "*Then* shall the earth yield her increase," implying that previously it has not done so; and Ezekiel says, (xxxvi. 29, 30:) "I will call for the corn, and will increase it; and I will multiply the fruit of the tree, and the increase of the field;" and Hosea says, (ii. 21:) "It shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth: and the earth shall hear the corn, and the wine, and the oil;" and Zechariah, (viii. 12:) "The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew." There at length are such passages as these, Isa. xxxv., where the desert is said to rejoice and blossom as the rose, and in the wilderness, waters are said to break out and streams in the desert; or Isa. xxxii. 15, where it is predicted that the wilderness shall be a fruitful field, and the fruitful field be counted for a forest; or Isa. xli. 19: "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine, and the box-tree together;" or Isa. lv. 12: "The mountains shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." These are a few specimens of the glorious strains in which the prophets sing of the fertility and verdant beauty of the coming age, implying that in it the curse shall be swept off, and earth's vast surface of hill and dale and plain shall be reclothed with primeval loveliness, and exhibit what its Creator intended it to be, ere the curse had laid it desolate. Thus we have again the two great divisions of the prophetic line—the dark and the bright,—with the same interesting event—the Lord's coming—as may be seen from the context of all the passages, but especially from Isa. xxxv., which, with the 34th, forms one great prediction, and where the Lord's coming is announced in the former chapter to destroy the mystic Bozrah, and in the latter to make all things new. Such psalms also as the 96th and the 98th give us the same event as the intersecting point between the old and the new; for there the *field* is called upon to be joyful, the trees of the wood are spoken of as rejoicing before the Lord, because He cometh, because He cometh to judge the earth. His coming to judge the

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earth is thus given us as the time when He shall remove the curse, and restore to earth its lost luxurance, and fruitfulness, and beauty.

We come next to the work of the *fourth* day;—the setting of the lights in the firmament. Our own experience informs us that some deterioration must have taken place in these orbs of heaven. In the tropics they burn so fiercely, that nature withers up before them, and man and beast seek shelter from their intolerable heat. Towards the poles they shine so feebly, that noonday is as twilight, and vegetables cannot thrive under their diminished radiance. And thus Scripture itself speaks of " the sun smiting by day and the moon by night," (Ps. cxxi. 6; Isa. xlix. 10;) of the heat " beating on the head of Jonah that he wished to die," (Jon. iv. 8;) of the sun scorching the verdure till it withers away, (Matt. xiii. 6;) of the sun rising with a burning heat, and withering grass and flowers, (Jam. i. 11.) And in allusion to this injurious influence of the sun, the Church says, "The sun hath looked upon me," burning her beauty into blackness. Such, of course, could not be God's original intention. The evils referred to must have been part of the curse. Some change in the nature of the radiance, or in the medium through which it passes, must have taken place. It has lost its pristine purity and mild effulgence, which, while it enlightened earth more excellently than now, scorched it not. And it is interesting to notice that, in these prophecies which tell of the world's great crisis just before the coming of the Son of man, these evils, ascribed to the sun, are drawn to a point, and concentrated in calamities of darkness, and of scorching proceeding from the sun. We read, " The sun became black as sackcloth of hair, and the moon became as blood, and the stars fell unto the earth," (Rev. vi. 12.) Again we read that " the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire," (xvi. 9.) We read also that the day of the Lord is " a day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains," (Joel. ii. 2.) These passages indicate the evil condition into which even these bright lights of heaven have been brought by man's sin,—an evil condition which seems to have been gradually increasing with the ages, and arrives at its crisis just at the arrival of the great Restorer. For we have striking passages predictive of the alteration which is then to take place in these heavenly bodies. A time is predicted when neither " the heat nor the sun shall smite," (Isa. xlix. 10;) of a time when " the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-

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fold, as the light of seven days," (Isa. xxx. 26;) which latter passage manifestly imports a wonderful change in these orbs of the sky. This is said to consist in an increase of radiance; but were this all, there would be no blessing in such a change; but this renovation will doubtless embrace in it a restitution of its first mildness and healthful influence to the light, so that with whatever intensity it shall shine down, that intensity will be altogether kindly and healing; and hence the figure taken from this respecting Christ: "Unto you shall the Sun of righteousness arise with healing in his wings," (Mal. iv. 2;) and it is well to notice, in connexion with this, that in the passage already referred to, the sevenfold augmentation of sunlight is said to be "in the day that the Lord bindeth up the breach of his people, and *healeth* the stroke of their wound."

Here we have the usual division of the prophetic line, the evil and the good; and that the intersection here also is the Lord's coming is evident from the chapter of Isaiah referred to, (30th,) where the great slaughter of Jehovah's enemies is described, (ver. 27,) and it is added, "The name of the Lord cometh from far, burning with his anger, his lips full of indignation, and his tongue as a devouring fire;" the whole passage being full of expressions and figures which in other parts of Scripture are applied to the great day of the Lord.

The work of the *fifth* day was the creation of the living creatures of air and sea. Here, however, let us take in part of the work of the *sixth* day, the creation of the beasts of the earth, classing the whole animal race belonging to all the elements, under one head.

On these the curse came down at the fall. "Cursed *above* all cattle, and *above* every beast of the field," was the sentence on the serpent, implying a universal curse on the whole brute-creation, lighting heaviest on that creature which had been the instrument of the temptation. Under that curse the animal race has been abiding ever since. They, doubtless, are part of the "groaning creation." Their sorrows and injuries are not overlooked by Him who made them. Their history, from that day to this, has been one of evil, and suffering, and death. Man has proved their tyrant, not their master; he has not ruled over them, he has oppressed and wronged them. He has taken pleasure in destroying them; and one of his choicest "sports," as he calls it, has been the pursuit and slaughter of the helpless and unoffending creatures of the field and air. This miserable, oppressed, groaning life, they have lived under the tyranny of man, and the rude elements, against which they have so feeble protection. And then, in addition to this, they

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have risen the one against the other, tearing and devouring each other, as if all man's or Satan's horrid passions had been transfused into their natures.

But prophecy presents us with a fairer picture, as yet to be realised; a picture which takes for granted that the previous history of these creatures must have been wholly the reverse of the description given. Thus, in Isa. xi.: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." Again, in the 65th chapter, we read: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; but dust shall be the serpent's meat;" that is, the serpent, who was cursed above all cattle, shall still retain his curse in these days, when the other animals are delivered from it. What are these two passages but pictures of the harmony and blessedness of creation in millennial days? And how completely is this the *reverse* of what we see just now, and of that which creation has been passing through these many thousand years! Here there is the same twofold division of the prophetic line, the one section dark, the other bright. And that the division between the gloom and the gladness is effected by the Lord's coming, is manifest from Isa. xi. 4, which is a prediction of the destruction of Antichrist; and evidently the very same as that referred to in 2 Thess. ii. 8. Paul says: "The Lord shall consume him with the Spirit of his mouth, and destroy him with the brightness of his coming;" and Isaiah says: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked one." Thus it is that the Lord comes to end the wrongs, and sufferings, and discords of the animal creation, and to introduce the peace and the harmony of paradise.

I might now take up the rest of the sixth day's work—*man;* I might shew that he was meant by God to be the world's king; that he has fallen from that high estate, and that the whole race has become degraded, the crown having fallen from his head; and that this is and has been his condition as a race ever since he fell. I might shew, farther, that God will not allow him to remain so. He means to restore him to his lost dignity, as creation's head, and that this will be at the Lord's coming; thus shewing, in reference to our race, the same

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division of the prophetic line, and the same intersection of it by the advent. But as this is a large subject, fitter for a volume than an article, I pass it just now, merely throwing out the above suggestion, to complete the delineation of what I have called the creation-line.

The work of the *seventh* day, we may say, was the institution of the Sabbath; and it may be as well to bring this under the same prophetic line, as it comes in here as naturally as anywhere else.

God rested on the seventh day, and called on man to do the same. Man broke in upon God's rest, and destroyed his own. From that day to this, *earth* has had no Sabbath. God had kept up the memorial of it among the patriarchs, and among the Jews, and now in His Church; but, strictly speaking, creation has had no Sabbath,—no rest. All has been tumult, and unrest, and warfare. No day of holy rest has yet been enjoyed. All that has been done is to keep up a memorial of it, and give utterance to a solemn protest against its abolition or desecration. But we know that God means to give back to earth its long-forgotten Sabbaths. Often in the prophets is Israel pointed forward to the great Sabbath-keeping yet to come; and the apostle, (Heb. iv. 9,) tells us "there remaineth a Sabbath-keeping for the people of God." Thus the history of the Sabbath divides itself into the same two sections,—the one dark, the other bright; and that the intersection is the same is evident, not only from the passage in the Hebrews referred to, which identifies the time of Sabbath-keeping with the future rest of the saints, when their Lord comes, but also from Isa. lxvi. 23, where, after the creation of the new heavens and earth, and consequently after the coming of the Lord, it is said: "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me;" predicting the great universal Sabbath that not only Israel, but all nations of the earth are yet to keep in the "times of the restitution of all things."

Thus, then, we close our argument in regard to the first great prophetic line, that of creation. We have seen that all its various portions are presented to us in the same twofold aspect, and all of them intersected at the same point, and by the same event. Thus we learn God's purpose in regard to things present and to come. Up till the Lord's arrival, all is dark; after that arrival, all is light. There is no light, no blessedness, no glory, no holiness, till He come. The latter-day glory awaits His advent. Millennial blessedness cannot commence till He appear to take off creation's curse, and to make

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all things new. He bore creation's curse when he was here, and in token thereof He allowed Himself to be crowned with thorns, which is the emblem of creation's curse; He paid down the purchase-money for the ransom of the inheritance. But He is coming again to complete His glorious work, to recover out of the hands of the usurper and spoiler the purchased possession, and to reign in righteousness as the second Adam, creation's Head, with the true Eve, His Church, over this redeemed creation, earth, for the blessedness of creation, and for the glory of God the Father!

ART. II.—NOTES ON THE BOOK OF REVELATION.

Chapter II.

We enter now upon the exposition of the Seven Churches. St Augustin rightly denies the assertion, that Christ has left us nothing in writing. Have not all His apostles been directed by Him in what they have written? And has St John been any other than a passive instrument in writing this book?

Before Christ shews unto His servants what they have to look forward to, He directs their attention to their own state before Him as the Searcher of hearts. And before all things, this is necessary. The absence of a knowledge of our own state makes us self-confident, and hence easy victims to our enemies. The seven epistles have much the same form, though very different in their facts, varying according to the state of each church.

That the seven stars or angels, and seven candlesticks or churches, cannot merely denote those once existing in Asia Minor is self-evident; because Christ holds all true ministers of His in His hand, and walks among the churches to the end of time. He is the great Head of the Church; and though removed in body, is present in Spirit with it till He will come to take it unto Himself.

Ver. 1–7.—"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore

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from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Ephesus is first addressed. It is this church which evidently characterises the whole Church at the close of the apostolic age, when the first love began to decline. (It is spoken of in Acts xviii. 19, and xix. 1, &c.)

Ephesus signifies "the lovely," or "beloved," and according to some, "the church of missions." It evidently furnishes us with a picture of the Church towards the close of the first century. The Pagan persecutions evidently came upon the Church at this time, because the spontaneous, glowing love of primitive Christianity had well-nigh vanished. The Christians were no longer "of one heart and soul;" nor did they experience the powerful influence and presence of the Holy Ghost as in the beginning. Hence "their works were no longer the first works," (ver. 5.) The fact that Christ holdeth the seven stars and walketh among the seven candlesticks shews clearly that He wants no representative, as already stated, as the Pope blasphemously calls himself. "I am with you," so says the Amen, "alway, even unto the end of the world."

Ver. 1.—According to an ancient tradition, it is said that Timothy, as angel or bishop of Ephesus, was yet alive when John received the Revelation. The authority with which the Lord speaks in these epistles shews, as alluded to above, that John was nothing but an instrument in writing them. Ministers are particularly to acknowledge the Lord Jesus as their Lord and Master. He holds them in His right hand, and manifests His power here and there in His Church as circumstances may require. What a comfort this to His faithful servants! But, on the other hand, how ought the mere hirelings to tremble! With what confidence ought the fact to inspire all His believing children, that He walketh among the churches to notice their every trial, pain, and suffering,—yes, and their every sigh, groan, and prayer! Nothing escapes the watchful eye of this good Shepherd.

Ver. 2.—The words, "I know thy works," are found in every epistle. Should fear take hold of thee, when Christ says to thee, "I know thy works," then tell Him, "I know also Thine, which Thou hast wrought for me!" The Lord thinks not lightly of heavy trials and hard labour in the ministry of the gospel, and in Christian walk and conversation. (See 1 Cor. xv. 58, and Heb. vi. 10.) Christ approves of a holy intolerance. A

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toleration of openly-wicked and perverse teachers and people is offensive to Him. No minister can be faithful to his charge who does not reprove such characters. St Paul foretold these false apostles and teachers, and spoke of their appearance in the church of Ephesus. (See Acts xx. 29, &c.) No false teachers are styled afterwards false apostles, which is a farther proof of what we said, that the description of Ephesus is also descriptive of the professing Church in the time of the apostles.

Ver. 3.—This angel or overseer, and his people, bore with Christian submission the odium and enmity which he brought upon himself, as well as on his faithful followers, on account of his strictness. This was well-pleasing to the Lord. Likewise he was unwearied in the spread of the gospel, and in the extension of His Master's kingdom. (Compare 2 Tim. iv. 1–5.)

Ver. 4.—Now the Lord begins to notice those things which He cannot approve of in Ephesus. The angel and his apostles had left their first, fervent, tender love to Christ. A decline in this is very culpable, and demands sincere repentance and turning to the Lord. Great activity and zeal in the Lord's service may exist at the same time with the decline of love to the Saviour. However, where love is wanting, there zeal in the Lord's cause will soon become a mere outward impulse and legal work.

Here every believer ought to examine himself whether he is continuing in his *first love.* While the first flame of love to Christ will be moderated, because generally accompanied with a good deal of wild-fire, it must retain the *live coal,* and thus become more intense and fervent than at the beginning.

Ver. 5.—"Remember from whence thou art fallen," &c. What a solemn call upon this angel and his people to reconsider their ways! They fell from their blessed relation and happy communion with Christ into a cold, heartless state, in which the Searcher of hearts can have no pleasure. Hence the necessity of repentance, and return to their first genuine, childlike love to Christ. Works not springing from this love are not acceptable to the Lord. The true Christian serves God no longer from fear of punishment or from a legal motive, but from love. Love to the ever-adorable Saviour is the spring of all his actions in serving Him. This spirit was evidently wanting in the church of Ephesus. And oh, what a solemn warning is Ephesus of old to every professor of Christ's holy religion! The candlestick has long ago been removed, because they did not repent; and it has become a complete desolation, so that there is not even a human habitation seen where the far-famed city of Ephesus stood. The very elements and

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physical changes of the surrounding country have combined to render it a perpetual ruin. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Ver. 6.—This commendation is to encourage this church. How kind and gracious is our dear Saviour, and how much more ready to commend than to blame! The Lord thereby assured this church that its hatred against the Nicolaitanes was a praiseworthy trait in its character, because He himself hates them.

The Nicolaitanes were, like our ultra-Antinomians, men of licentious minds, under the pretext that there was no law given to the Christian. Some think that they were followers of Nicolas, (Acts vi. 5,) who, at a later period of his life, fell into this error. This doctrine is an abomination to the Lord, and is to be rooted up.

Ver. 7.—This passage shews that this book is not limited to the once-existing churches in Asia Minor, but that it is for the use of all professing Christians to the end of this dispensation. We want *spiritual* minds to understand what the Spirit says unto the churches. This call occurs seven times, shewing the earnestness of our Lord to cause every Christian to attend to His admonitions, promises, and threatenings.

"To him that overcometh," &c. This expression is found in connexion with each epistle. Blessed is he who, in the conflict with his enemies, remains steadfast unto the Lord. The promise is to "eat of the tree of life." Adam lost this privilege through the fall. In Christ the believer may now eat of the tree of life, and live for ever. This fruit of the tree of life (like the hidden manna, ver. 17,) is opposed to the carnal enjoyments of the Nicolaitanes, who, like all enticing spirits, constantly tempt to eat of the tree of knowledge of good and evil. In chap. xxii. 14, we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The world to come, therefore, will fully reveal what is implied by this eating of the tree of life.

Ver. 8–11.—"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death."

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Smyrna, north of Ephesus, is to this day a great mercantile city: second only to Constantinople, in the Turkish empire. Pliny called Ephesus and Smyrna the two eyes of Asia. Polycarp was bishop there, and suffered martyrdom near to the Acropolis, where they now point out his burial-place. Whether he was bishop there at the time when this epistle was written is uncertain. He was, however, a disciple of St John.

Smyrna, derived from myrrh, "bitterness;" the prophetic symbol of the pagan persecutions, which extended from the days of the apostles down to the conversion of Constantine the Great, or from the latter part of the first century to the fourth, A.D. 324. The Jews also, everywhere, were very mad against the Christians during the earlier part of this period, till, about 133, they were defeated by Hadrian, who came against them in consequence of their rise against his rulers, under Barchochab. There is no blame expressed in this epistle; all is intended to impart comfort and encouragement. Persecution had cleared the church of mere dissemblers. This angel is the reverse of the Laodicean. (Comp. chap. ii. 9, with chap. iii. 17.)

The church in general had left her first love; therefore, the Lord suffered persecution to arise. The devil was aiming at the utter extermination of the little party of believers. Tribulation marked the path of the Christian, and the blood of martyrs was shed most wantonly. But their starry crowns, even in this life, invite us to follow them, and shew us that they overcame through Him who was dead, and liveth for evermore.

Ver. 8.—The titles of Christ, taken from chap. i. 18, were particularly consoling to the martyrs. He also was persecuted by both Jews and Pagans, and at last cruelly murdered; but He conquered in dying.

Ver. 9.—"I know thy works, and thy tribulation," &c. What a comfort, under suffering, that Christ knows all about us! The church in Smyrna was poor in earthly goods, but rich in heavenly. The Jews were always foremost in the persecution of Christians; as, for instance, in the martyrdom of Polycarp, self-conceited Jews were very active. They accused the Christians of blasphemy, in calling Christ the Son of God. A Jew is, opposed to a heathen, a worshipper of the true God. These, however, were "of the synagogue of Satan," by persecuting Christ's followers. These are similar words to John viii. 39–44. The devil is the originator of every hindrance to the spread of the gospel. Therefore,

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wherever the character of Christ is defamed, and His religion persecuted, there is the synagogue of Satan.

Ver. 10.—These trials were, however, not to terrify this angel, nor to intimidate him or his flock. The Lord acquainted them (1.) with what they should have to endure; but also (2.) how He would succour them. They were to be cast into prison; probably through the accusation of the Jews, who were always ready to inform against Christians before the heathen tribunals. The ten days of tribulation are undoubtedly to be taken *literally*, in reference to the *then* church of Smyrna. The persecution under Domitian was suddenly stopped by his successor Nerva. But many, who take these ten days as *typical* or *prophetic*, understand thereby the ten Pagan persecutions, or the period of martyrs. The measuring of time is used generally where the people of God have either *to do* or *to suffer* something. The crown of life will be the reward to every conqueror in this spiritual warfare. Jesus Christ himself will put it upon his head. This is the crown of which St Paul speaks, 2 Tim. iv. 7, 8, and St James, chap. i. 12. This crown will be ever green, and is opposed to the second death, ver. 11; and to a crown is attached dignity and power. This crown, therefore, is worth all that we *can either do or suffer*.

Ver. 11.—The second death is eternal dying in the lake that burneth with fire and brimstone. (See Rev. xx. 14, 28, &c.) The conquerors in times of persecution are hereby particularly encouraged. They will have share in the first resurrection, and reign with Christ a thousand years. (See Rev. xx. 4–6.)

May both the reader and the writer obtain this crown of life of the Smyrnian conqueror!

Ver. 12-17.—"**And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.**"

Pergamos was a principal city in Mysia, lying in a north-easterly direction from Smyrna, and was the seat of the most

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dreadful idolatry. The modern Pergamos contains many ruins. There were for a considerable period kings residing in its high castle; and in consequence of its riches, there was great luxury. Pergamos signifies "a high castle" or "fortress." The professing Christian Church became such after the conversion of Constantine, who wanted to be a Christian David or Solomon. Christianity became the religion of the state of the whole civilised world. All thronged into the Church then, because the emperor was a Christian, though they knew little more of it than the name. There Satan had his seat, and the Antipases, or protesters against the prevailing ungodliness, were killed. Antipas seems to be known from history. He may, also, mean a party, as Protestants: for the Greek word, "Antipas," signifies one that protests. The prophetic period of Pergamos extends from the fourth to the beginning of the seventh century, or lasted till Jezebel arose, ver. 20. The Christians in this church abounded in faith, those in Thyatira in works. During this period, the Arian heresy appeared, which prevailed with peculiar virulence from A.D. 314–541, especially in Asia. Heathen philosophy, mixed with Christianity, was prevailing at this time among Eastern Christians.

Ver. 12.—"The sharp sword with two edges" has evidently reference to that of Balaam, (Num. xxi. 31, xxxii. 8; Rev. i. 16.) During this period, this sword was particularly needed; because carnal things were mixed with spiritual; and because of the necessity to cut off the heresies and contentions which had been introduced into the church. From this time we date splendid palaces in connexion with the church, archiepiscopal sees, convents, and bigotry of various kinds, as relic worship, pilgrimages to so-called holy places, &c.; till at last the self-styled universal Bishop of Rome was installed. After the long pagan persecutions, the church was elevated to a throne; but, alas! not upon that of Christ. In such a state of things, the sharp two-edged sword was needed. At this time, the true believers had to retire; and the word of God, especially this book, was neglected.

Ver. 13.—From this verse, we see that the Lord takes notice of the peculiarly trying position of His servants, and acknowledges their faithful adherence to him; and the keeping of the faith. But in such circumstances a faithful confession of our Lord, and unflinching adherence to His commandments, are imperative. Abidance in Christ, a looking to Him for all grace, and a readiness to seal our testimony with our lives rather than to deny Him, are absolutely necessary, in order to overcome.

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The Christians in those days held fast the name of Christ, or His divinity and equality with the Father, which the Arians denied. The throne of Satan denotes the corrupt court of the oriental emperors, and the See of the Patriarchs. These caused great suffering to the true servants of Christ, as to Chrysostom and others. The Christian verity was then defended, and the faith fixed, as the many beautiful confessions of our faith from those times abundantly testify. These things the Lord praises in Pergamos. In those days many Christians were murdered, both bodily and spiritually, by the Arians. Such, and much worse, will be the winding up of the present dispensation.

Ver. 14.—This angel was not strict enough in his reproof against the evils which had crept into the church at this time. Many members of his church, in order to please the corrupt government participated in heathen festivals, which probably were established under a Christian name, and were thus drawn into many unholy practices. There were also many bishops and teachers, at this period, who were coveting the filthy lucre of this world, and honour with the great, like Balaam. Thus the narrow way was made broad, and the customs of the heathen reconciled with the life of the Christian. The heathen Rome came into the Church; and the kingdom of Christ and that of the world were unnaturally united.

Ver. 15.—It is remarkable that Balaam in Hebrew, and Nicolas in Greek, signify the same, "*ruler*" or "*lord of the people.*" These Nicolaitanes have been a sort of misguided professors of the Christian religion, who were a carnal people. (See chap. ii. 6.)

Ver. 16.—The Lord came soon with judgments upon this state of the church, especially upon that in Asia. This angel was required to exclude the false members from the church, or else He would come Himself, and do so "with the sword of His mouth." Let us here call to mind the religious wars, down to Mohammed, whereby the Lord turned out of His Church all its false members: for the mere nominal professors had no courage to stand against persecution and suffering. The same will be the case when persecution and the sword again will be the lot of believers.

Ver. 17.—"The hidden manna," or this bread from heaven, is Christ himself, (John vi. 35, &c.) It is His glorified human body, whereby our whole being is changed into His own. Faith alone knows and brings this food to our apprehension and enjoyment. God will give to the conquerors something that will satisfy their longing desire, as manna satisfies hunger. It

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is called "hidden," because the name cannot express in reality this heavenly gift. It can only be known to him who obtains it. This hidden manna is contrasted with the attention to mere ceremonies, and outward enjoyment of religion. The "white stone" is a sign of acquittal in the day of account. The ancients, in a court of justice, gave their voice by means of white and black stones. The white was a sign of acquittal, the black of condemnation. The "new name written upon the stone," evidently denotes some dignity and glory, which can only be known to those who receive them. In the Pérgamish period of the Church, there were many such hidden souls, as there are at present in all the professing churches of Christendom.

The Greek Church of this day is a continuation of that described in this epistle to Pergamos; but exhibits a bad specimen, being very corrupt, and deeply sunk in ignorance and superstition.

Ver. 18–29.—"**And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden: but that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.**"

Thyatira lies north of Sardis. The inhabitants carried on a brisk trade in manufactures of purple and scarlet-coloured stuff, (Acts xvi. 14–18,) which is rather ominous, as Jezebel in this church is a prophetic symbol of Popery.

Thyatira signifies "the sacrificing," or "the time of sacrifices or self-devotion." It is a neuter noun in the plural, on account of several applications, both in a good and a bad sense. Thyatira embraces prophetically—

(1.) The times of self-devotions, vows, &c., as monastic life, consecration of goods, and the very life itself, &c.

(2.) The mass, with all its appendages, when the religious

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services and ceremonies reached the highest point; whence we likewise date the erection of cathedrals, handsome buildings of various kinds, charitable foundations, &c.; when the people consecrated their earthly all to pious uses.

(3.) When much innocent blood was shed, and the so-called heretics, (as the Waldenses, Albigenses, Hussites, &c.,) were persecuted to death. And all was done under the pretext of honouring God.

The prophetic character of this church, therefore, denotes the damnable errors of Popery, its cruel reign over all those that would not submit to it, and which led to the separation of God's faithful servants, as was the case in the time of the Reformation.

Ver. 18.—The character which the Lord assumes in addressing this church, or its presiding angel, denotes *authority* and *discernment* of all the most secret things; indicating at the same time, a holy determination to proceed with consuming judgments, particularly against the followers of Jezebel. No outward splendour of Popery will influence Him. He will at last cast to the ground all the power of Popery, and strip the whore as naked as when she was born. The whole contents of this epistle stand in direct relation to the all-penetrating eyes of our Lord, and to His inflexible justice.

Ver. 19.—There was much to be commended in this angel and his flock. Many laudable things are said in their praise; so much so, that we can only admire this angel's zeal and devotion in the service of the Lord.

The really pious in the Roman Catholic Church, of whom we would hope there are some, have zeal, faithful endurance, resolution in the Lord's cause, and holiness for their object; but they lack deep knowledge of things and men, discernment and judgment. They yield too much to Jezebel, and suffer themselves to be blinded by her. They ought to come out from her, and to be separated from "the mother of harlots." "The last works to be more than the first." However deficient this angel was in other respects, he was sincerely devoted to his office as presiding pastor of this church. He abounded in works and labours of love. Faith was in lively exercise, as well as patience. And instead of flagging, he increased more and more. May the Lord be enabled to bear the same testimony of us. May we bear much fruit, that thus we may be His disciples indeed!

Ver. 20.—"Notwithstanding I have against thee," &c. "A few things" is not found in a modern adopted reading. And, instead of "that woman Jezebel," the same reading has,

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"thy wife Jezebel." Like Jezebel of old, she deceived the people; and, as it appears, also her own husband. However, he was not blameless in this ignorance of his wife's doings.

Jezebel is the worst woman noticed in the Bible, and the determinate opponent of Christ in the Old Testament. Like this one of old, so the Roman Jezebel requires her oracles or commands to be regarded as divine and infallible. "Fornication" means her abominable idolatry in worshipping relics, saints, and images. The mass was regarded by the Reformers as actual idolatry. It is the worst kind of idolatry.

Thus, we see that Popery, and the character and doings of Jezebel, are all the same. Herein the Lord blames the Romish clergy, that they suffer such iniquity before their eyes without protesting against it.

Ver. 21.—The Roman apostasy, like this woman, has had time enough to repent, and to turn unto the Lord; but has not repented. The greater, alas! will be the judgment that will overtake the brazen-faced harlot. She will be undeceived in the end, and instead of having anything to urge in self-defence, her own history, recording her abominable acts, will condemn her. The followers of the Pope infer from the long continuance of their corrupt Church, that she enjoys His favour; but awful will be their surprise, when God's long-deferred, righteous judgment will sweep them away, as in a moment.

Popery, as a system, has never altered for the better,—always for the worse. Though the Pope cannot tyrannise now as he used to do over princes, he nevertheless does not retract, but clamours for what he calls his rights, as loudly as ever. The Jezebel of Thyatira never repented, nor have we any expectation of the repentance of the Pope. He and his satellites will proceed in their antichristian course till they meet with their overthrow.

Ver. 22.—Probably this wicked woman was present when this epistle was read, and in consequence of its contents, may have fallen sick, and died. Righteous judgment was executed on her because she repented not. Similarly will it happen to Popery and its supporters. Those who were misled by Jezebel were likewise visited with great tribulation. However, they had yet time given them to repent, but she not. In this woman's history we see that of the Papacy.

Ver. 23.—As the children of Jezebel of old were killed by the Lord through an open, signal visitation, so will the followers of the Papacy be ultimately dealt with. And in these judgments of the corrupt and antichristian Church, will the Lord's righteousness and justice be manifested before the

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world. There is a wonderful similarity in God's judgments upon the persecutors of His holy religion. The whole family of Ahab and Jezebel was utterly destroyed, (see 2 Kings x.;) and in the coming judgments, (see chaps. xiv. 8, and xix. 1–5,) the same will be witnessed.

Ver. 24.—Here the Lord comforts the pious in this church. They were like the seven thousand in Israel. This false prophetess asserted that her teaching contained great depths. Our Saviour acknowledges them to be such; but as depths of Satan. The angel, with the pious of his flock, had burden enough in this Jezebel, who had evidently obtained great influence in this church; therefore the Lord would lay upon them no other burden.

Let us learn, hence, His tender regard for His own. There are many such characters within the pale of the Papacy, who stand aloof from the abominable practices of that deeply-fallen Church, and desire to know nothing of its antichristian doctrines. They lament over these Satanic abominations. They are a burden to them. Therefore the Lord will lay upon them no other burdens. They will be called out of her, (see chap. xviii. 4,) before the final overthrow of Babylon takes place.

It is even now apparent that ultimately God's people, in whatever section of the professing Christian Church, will flock together, and become united in one common bond of union, though they may not separate from their respective sections of the so-called Church, till cast out, or forced to leave them.

Ver. 25.—The Lord comforts and admonishes the pious party in this church with His coming. They are to hold fast what they have—His pure gospel, and faith in Him, and love to Him. So far as these words had reference to the actual church of Thyatira, the Lord's coming was *invisible;* but in as far as they apply to Popery, it will be visible, and is *future.* No doubt, the pious and true Christians that may be in the Romish Church will be gathered together before the fearful judgments overtake those that really belong to it and delight in its ways.

Ver. 26–28.—Now follow the promises to those that overcome in this church.

Every period of the Church has some peculiar evils, more prominent than at other times. In this church the idolatry and wickedness of Jezebel is to be overcome. The Waldenses and our Reformers had especially to overcome her false teaching, and fornication, and wicked practices. Blessed are all they who keep Christ's works unto the end! Do not these denote

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His sufferings, and all that He did for us? They shall have share in the Christocracy during the millennium. Popery is a mere caricature of this. They "will have power over the nations," or "judge the world," (1 Cor. vi. 2.) The rod with which they will rule over the nations will be iron. They rejected the gentle rod of the blessed gospel; therefore, they will now have to submit to one of inexorable severity. These will be nations who might have known and have embraced it. He that will not submit to Christ's sceptre of grace, will have to experience the irresistible rod of iron. (Comp. Ps. ii. 8–12.)

Christ is appointed by God the Father as King and Judge of all. And as His own will share in His dignity and power, they will reign and execute judgment with Him.

"The morning star" is Christ Himself, (see chap. xxii. 16; 2 Pet. i. 19.) With this gift He promises intimate communion, complete enlightenment of the mind, and union with Himself. And thereby we shall know Him, even as we are known.

Ver. 29.—This exhortation, henceforth, *follows* the promises. In the three first epistles it stands *before* them.

Chapter III.

Ver. 1–6.—"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

Sardis, the capital of the once-flourishing kingdom of Lydia, is now a complete ruin. No house of any kind, except two mills for grinding corn, is to be found.

Sardis denotes "remainders, wreck," or that which has been saved; as the remnants of Pergamos. It is like Thyatira, a plural noun, and therefore fitly denotes the wrecks of ancient churches, such as they are found in the East; having indeed "a name to live while dead."

Its prophetic character is particularly striking when applied to what are called *the dark ages* of the church, extending from about 1074 to the Reformation. There were, indeed, "a few

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names," even in the Sardis-like state, "which had not defiled their garments," as the Waldenses, &c. Christ came upon this church "as a thief," (ver. 3.) Nothing remains of it. Let all formalists take warning!

Whilst there are a few remains of heathen antiquity, there are none scarcely to prove that Christianity ever flourished there. Two foundations of Christian places of worship are all that remain. And, though the locality is most inviting in every way, the soil being most fertile, and well supplied with water, there is not a hamlet found within several miles around.

Ver. 1.—"These things saith he," &c. The character which our Lord assumed, in addressing this angel and his flock, had direct reference to their deplorable state. The angel was dead while he had a name to live, and so was the church. Christ has the life-giving Spirit of God in immeasurable fulness, and therefore can impart divine life to all who are in this state. Through Him, as the channel of communication, the Spirit of God is communicated to all who ask for Him, particularly to His servants in the ministry of the gospel. This message of the Lord is designed both to reprove and encourage. Oh, how many who have begun well settle down in a similar state! Many, alas! who make a very fair appearance before their fellow-men, are dead while they have a name to live. We are called upon to examine ourselves before the Searcher of hearts, but we deceive ourselves.

Ver. 2.—"Be watchful, and strengthen the things which remain," &c. There was yet something good in this church—like a few sparks among the embers, so there were yet some good points which were capable of being strengthened and made the means of quickening the rest. How often have we to be quickened! There is too great a disposition in our fallen nature to settle down to a state in which God can have no pleasure in us. Can God approve of our formal works? It will be of little use to have the approbation of our fellow-men in what we may do; we must have that of God. There must not only be works, but such as God can approve—they must flow from right principles and proper motives. A dead and formal religious practice is hateful in God's sight. There is more hope in a really irreligious person than in one who has a name to live while dead.

Ver. 3.—"Remember therefore how thou hast received," &c. This church was to look back and remember what they had received from the apostles, and what examples they had given them. Such an inquiry could not but produce deep sorrow in this angel and his people, and make them repent for their de-

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parture from the truth as it is in Jesus. All who are in this state have great cause to remember how they have received and heard the word of God in the beginning, lest the Lord come upon them as a thief, as He came on Sardis. Awful indeed will be the coming of the Lord upon all such: "When they shall say, Peace and safety, then sudden destruction will come upon them, as travail upon a woman, and they shall not escape."

Ver. 4.—There were, however, amidst all this deadness, a few souls who had not defiled their garments, even in Sardis. These are specially mentioned by our blessed Lord to encourage this angel. Nothing that is really good is lost sight of by our Lord. The garments here are symbolic of the covering of the inner man which Christ grants to every believer. This inner man or his covering is defiled by sin, as the outward is by wallowing in the mire of the streets. The new man, with its spotless robe of Christ's righteousness, may therefore be defiled by a careless walk, which will ever lead to evil. Nothing is more defiling than the sin of fornication, (see 1 Cor. vi. 15, &c.) The promise to "walk with Christ in white" is likewise promised to us, provided we know how to value it sufficiently.

"For they are worthy." This is high commendation. To be worthy of this bliss and happiness, oh, what a thrice-blessed state! Let us observe, Christ first bestows this worthiness upon His own, and then He regards it as their own. In the worst state of the Church, there have always been the greatest saints.

Ver. 5.—"He that overcometh," &c. In a state like that of Sardis, it requires great grace and faithfulness in order to overcome. White garments are promised, and the not blotting out his name from off the book of life is held out to him that overcometh. Upon this depends our acceptance and salvation. At the day of Christ's coming to make up His jewels, then He will acknowledge him as His own before His heavenly Father and His angels. May this be an inducement for us all to "fight manfully under the banner" of our Lord and Saviour!

Ver. 7–13.—"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will

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keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

Philadelphia. In this epistle, like that to Smyrna, there is no blame expressed—all is calculated to encourage and to comfort. And while Sardis, once situated in the same fertile plain, is gone, this city numbers still about two thousand Christians, and is the see of a Greek archbishop.

Its prophetic character represents the professing Church of Christ after the Reformation, or the Protestant Church. Philadelphia means "brotherly love:" a return to *primitive* Christianity. In the Protestant Church, brotherly union and communion were re-established in the place of the despotic uniformity of Popery. Christian love and forbearance, in the Protestant Church, took the place of priestly domination and tyranny. Love is its characteristic. Union must ever be the crown of Christ's Church, of which He is the Head. There can be no division in His body. Philadelphia embraces all those who are united in the Saviour, (not in Popery, which is spiritual death.) The very essence of Christianity is re-union of that which was separated—peace between those who were at enmity—and the imparter of happiness to all who cordially embrace it. And the ground of this blessed union is in the atonement of our Lord Jesus Christ. He has reconciled all that were at variance before. Oh that the Protestant Church would consider her high character and glorious hope! This state of the Church will reach into the millennium, or to Christ's second coming. But the blameless character can only apply to the *vital* portion of the so-called Evangelical Church. Alas! the rest will share the destiny of "the mother of harlots."

Ver. 7.—The titles which our blessed Lord here assumes are all encouraging and consoling. To a sincere and humble soul, the holiness of the Lord is no terror. As a holy God, He is to be feared and honoured: and these are duties in which the true believer delights. He endeavours to approve his every action, word, and thought to God. No less welcome to him is God's veracity, according to which He will strictly fulfil His word. "The key of David," denoting almighty power, represents Christ as the true Messiah, to whom "all power in heaven and earth is given," and who can and will open doors for the

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spread of His blessed gospel; and who can likewise shut doors against those who oppose His cause. All these things are full of comfort to the faithful and humble servants of Christ.

Ver. 8.—No doubt this applied, in the first place, to the angel and the church of ancient Philadelphia; but applies prophetically to the Reformers. They had but a little strength, but an open door. Little strength may go in and out when the door is open. It may likewise with patience wait till the Lord opens a door. May we not also apply this to the existing religious societies? They have but little strength, but an open door. And so long as they faithfully promote the kingdom of our Lord, no power will be able to shut the door against them. Satan and his willing slaves have often attempted to frustrate this blessed work, but to this day they have not been able. The Lord knows, and likewise notices, in praise of this church, that, notwithstanding her little strength, she "has kept Christ's word, and not denied His name." What an encouragement is this! The Lord forgets nothing of all that is done or suffered in His cause. Oh that we could but honour and glorify His name!

Ver. 9.—"Behold, I will make them," &c., (comp. chap. ii. 9.) The Lord assures this angel, that out of the very school of Satan He will grant him some converts as a reward of his faithful adherence to His word; and they shall, in self-abasement and humility of heart, acknowledge His love to him. They shall "come and worship" the Lord in the presence of His servant, and honour him as a special instrument of His grace. Protestants have always had more success among the Jews than Papists. The former come to them with the Word of God, whereas the latter with forms and ceremonies. In the end, the Jews will honour the Lord and His grace, as manifested in His Church, (Hos. iii. 5.) However, not all Jews, but only a remnant, will be converted *before* the last Antichristian temptation and tribulation.

Ver. 10.—Philadelphia overcomes with her little strength the most determinate and powerful enemies; and remains unscathed amidst temptation, tribulation, and blasphemy, because she holds fast the doctrine of the cross of Christ, which is "the word of His patience" or "endurance." This doctrine was brought to light again by our Reformers, and has ever since been the cardinal doctrine of the Protestant Church. Salvation by free grace is its crown and glory. This blessed doctrine will be particularly endangered as the last days draw nigh. Those that hold and defend it will be objects of hatred and persecution.

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The "temptation" here spoken of will evidently prove fatal to all who fall into it; "all that dwell upon the earth," who make earth their portion, will be caught by it, as by a snare. Believers will be preserved, and find a place of refuge, (comp. Isa. xxvi. 20, 21.) However, some at least of the Philadelphian Church will evidently have to pass through this coming struggle, in order to be purified, (see chap. vii. 14, Greek;) and thus to become "a pillar in the temple of God."

But lest they should succumb, our blessed Lord (ver. 11) says, "Behold, I come quickly," &c. This expression here is not, as in ver. 3, a threatening, but rather a word of comfort, as in chap. xxii. 17–20. He assures them thereby of a speedy deliverance from their sufferings by His actual coming in glorious majesty and power to execute judgment upon their oppressors. The coming of Christ has always been the bright hope to Philadelphia, and will become so more and more.

Patient endurance unto the end, and holding fast "the pearl of great price," are the things enjoined upon this state of the Church. Upon these depend the crown.

Ver. 12.—In this verse we have a precious promise made to those that overcome. Those that keep the word of Christ, do not deny His name, and keep the word of His patience, shall be made pillars in the temple of God. Glorious promise, blessed position for a child of Adam to occupy! This will form a perfect contrast to the little strength, (ver. 8;) Christ delights in raising the humble from the dust, and to set them among princes. What a change must yet be effected in us to be fitted for this glory! It will surpass all that we now can conceive. As on Aaron's mitre, the name of Jehovah was displayed, so there will be written on the forehead of all conquerors the name of God, the name of the new Jerusalem, and the new name of Christ. They will bear these names, because they gloried in them, and confessed the name of Christ amidst reproach and suffering. These three names are opposed to the three marks of the beast, (chap. xiii. 16, 17; comp. xiv. 9.) A pillar is both an ornament and an essential part of a building, upon which much depends. Let us reflect therefore on the honour to be bestowed upon these conquerors. It will be a great honour to be admitted into the new Jerusalem; but to be made a pillar in the temple of God, where He will more immediately manifest His glory, this exceeds all thought. May the Lord grant us grace to overcome!

" Ver. 14–22.—And unto the angel of the Church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the crea-

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tion of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

Laodicea was situated not far from Colosse, and was at one time a very flourishing city in a most fertile country. It was the capital of Phrygia. Hierapolis lay near it, in a northwesterly direction. Alas! these three cities, once so famous, are now only known by their ruins. Hardly any vestige of Christian antiquity remains in any of them, while there are many of heathen origin. Christianity has been almost entirely exterminated in these regions. The few Christians who are met with are most ignorant, and not natives of the immediate neighbourhood.

Laodicea means "the judgment of the people," or the time when the people will be judged. Laodicea has been judged by the Lord; for, as of Ephesus and Sardis, nothing remains of this city. About a mile from it there is a little village consisting of about a dozen mud-huts, evidently erected for the cultivation of the rich soil.* Prophetically, Laodicea represents the last epoch of the Church of Christ. Alas! in every section of the professing Christian Church there are lukewarm Laodiceans. We have much profession, but little vitality. Formality and lukewarmness leave but a small remnant of true believers. "The Amen, the faithful Witness," will soon come and separate the chaff from the wheat. It is also prophetic of the decline of religion at the close of the millennium, (chap. xx. 8, 9.) It must be remembered that the very height of enjoyment during the millennium will induce lukewarmness. Man will still be a fallen creature, though no longer subject to Satan's temptations. And this accounts for Satan's success, after being let loose from his thousand years' imprisonment, and before he will be finally removed into the lake that burneth with fire and brimstone, (chap. xx. 10.)

*** I passed a night in one of these huts, when visiting this desolate country, and could hardly find among the ruins a trace of Christian edifices.**

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It is remarkable that the promise made to those who shall "overcome," in this Laodicean state, is much greater and more precious than any of the preceding, (see ver. 21.)

Ver. 14.—"The Amen," &c. These titles of our Lord are again in agreement with the state of this Church. Christ is the personified truth, (see John xiv. 6;) and what He says will be. All the promises as well as threatenings of God, in Him are yea and amen. In Him, as their Creator, all creatures have their being. He is the origin of the creation, and in Him have all subsistence, (see John i. 3; Col. i. 15; Heb. i. 3, &c.) All the fulness of life manifested in the whole creation is in Him. In this capacity, therefore, He has authority to command and power to discern the state of all.

Ver. 15.—"I know" what thou thyself art ignorant of —the lukewarm, and hence loathsome state. A cold, natural man is more easily moved by the loving monitions of our Lord than he who has become lukewarm. A lukewarm person, being blind, and estranged from a life of God, is self-satisfied, and persuades himself of being what he is not. And such an individual is loathsome to the Lord, as ver. 16 declares. The most hardened sinner can be more easily reclaimed than such a lukewarm professor of Christ's religion. Such a person is in the fearful state of being finally given up to his own heart's devices, and arriving at the point where the Lord withdraws His Spirit, and casts him off as an irrecoverable soul. There is not a stronger expression to be met with in the whole Bible, denoting the Lord's displeasure against such a heartless state, than is this passage. Yet how many of this description abound among us in these days of great profession and little vitality of heart! May God, in mercy, visit us with His quickening Spirit!

Ver. 17.—Here the Lord notices the reasons of this lamentable condition. An entire want of self-knowledge, and ignorance of his state before God, led this angel with his Church to rest in such a mournful state. While he was "wretched, and miserable, and poor, and blind, and naked," before God, he thought himself "rich, and increased with goods, and to have need of nothing." Dreadful delusion!—most mournful ignorance! Yet this is the very state of the many. Most who call themselves by the name of Christ in our days are thus blinded. Such persons are like those who, in the days of Isaiah, said to their prophets: "Prophesy not unto us right things; speak unto us smooth things; prophesy deceits."

Ver. 18.—How merciful in our Saviour not to grow weary even with characters like these, who are so lukewarm and

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blind. As the true physician of souls, He counsels them to "buy of Him gold tried in the fire," or a living faith, which alone can make us rich, because it lays hold on God's great and precious promises, and secures to us heavenly treasures; "and white raiment," or Christ's spotless robe of righteousness, which is the only covering in which we can appear before God; and "eye-salve," or the unction of the Holy Spirit, who alone can enlighten us; and discover, on the one hand, our wretchedness and poverty, our ignorance and spiritual blindness; and, on the other, the salvation and fulness in Christ. The lukewarm, however, must buy these things, because he cannot obtain them without giving up all in which he trusted, and passing through various trials and probations. His faith, in order to be proved genuine, must be tried as by fire; and he must make an entire surrender of himself to the Lord, and thereby grow into His holy image, and thus in meetness for heaven.

Ver. 19 —Lest this solemn warning and counsel should intimidate a person in this state, our Lord assures him that this sharp reproof was the surest sign of His love, inasmuch as "He rebukes and chastens every one whom He loves." Repentance, however,—that is, a change of mind,—is imperative.

How consoling for us to know that when we are thus reproved it is a mark of Christ's love to us!

Ver. 20.—Incredible condescension,—wonderful love! Here is mercy and compassion towards the most worthless. If this act of condescension in our Saviour cannot convince us of Christ's love to poor wretched sinners, nothing else will. He *has stood*, and *stands*, (see the Greek,) to wait for admittance, to offer His grace to the individual who opens to Him the door of his heart. "He knocks," which evidently means that He makes His presence felt by various means,—by visitations of His mercies and favours, His love and compassion, trials, afflictions, and disappointments. All these, and many other ways, He employs in order to gain an entrance into our hearts. As there will be a marriage of the Lamb when the Lord will manifest Himself to His spouse and bride, so there is now a special visitation to individual congregations and persons to whom the blessed Saviour makes His presence felt. As a friend, He pays visits, so to say, from house to house, desirous of being our guest, to bless us, and to be refreshed by our love. He will, however, always give more than He receives; and whatever He does receive from us is all His own. Oh blessed communion and soul-reviving intercourse with our adorable Saviour! Would to God we opened our hearts more con-

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stantly to receive His visits! They are foretastes of that glorious consummation which shall take place at His appearing and kingdom.

Ver. 21.—Whoever overcomes in this lukewarm state shall be made partaker of the power and glory of the Lord Jesus himself. He shall sit with Him on His throne, and reign with Him. This implies more than we can comprehend, much less express. It does not merely denote the greatest happiness, but an honour and dignity which the highest order of created intelligences would wish to share.

But the way to this glory is the cross, a self-denying life, and a being meek and lowly in our own eyes. He that would reign with Christ must suffer with Him. (See 2 Tim. ii. 12; Rom. viii. 17.)

Thus ends this very solemn epistle with the most glorious promises that can be given.

From the preceding statement it will appear that these seven churches prophetically represent, in a very striking manner, the professing Church of Christ at large, under her various states and epochs, from the beginning to the end of this dispensation.

This will shew us the fulness of meaning, as well as the comprehensive character, of the Word of God. Moreover, it acquaints us how the whole Scriptures of truth, in their several parts, *relate to each other* and *explain one another*. Thus, as alluded to, the three first chapters of Genesis and the three last of the Revelation answer to each other as eye to eye.* In the *former* we have paradise lost; in the *latter* we have it restored in an enhanced state.

Likewise it gives us an insight into the consummate wisdom manifested in every part of the inspired volume; for instance, in these seven churches, where the very names display such secret wisdom and design.

In these seven churches and their history we have already a picture of the whole vision. But as the prophecies relating to our blessed Saviour's *first coming* became more and more distinct and palpable as His coming drew nigh, so it is with those referring to His *second advent*. The successive parts of this Revelation bring out the events bolder and plainer as they move forward and approach their glorious accomplishment in the coming of our Lord.

As Solomon's temple, says a sainted author, was finished in

* See Introductory Observations, vol. xiii. p. 380.

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seven years, so the Church of the New Testament will be completed in seven periods under the seventh trumpet, (Rev. ii. 15, &c.) Solomon's temple was finished and dedicated A.M. 3000; and Christ's living temple will be completed and consecrated A.M. 6000. Amen.

With the preceding three chapters the first part of this vision is finished, or the things which *were in the days of the apostle*, (chap. i. 19,) and which he had seen. In this part the apostle seems not to have been raised, as it were, from the earth, as he evidently was afterwards. (Compare chap. i. 10 with iv. 1.) In chap. iv. to chap. xxii. the apostle was exalted in spirit to heaven itself, and was shewn things which must be "hereafter," or after these things, when he would be no longer a sojourner upon this earth. There begins therefore here *a new section*, or, so to say, *a new vision*, with chap. iv., &c.

Chapter IV.

The second vision—The throne of God's majesty and glory—The twenty-four elders, and the four living creatures.

This and the following chapter form the introduction to this new vision. After the apostle had seen the Lord walking among the seven candlesticks and holding the seven stars in His right hand, he was exalted into the very presence of God, or into heaven, and saw the constitution of the economy of God and the heavenly state.

The mysteries of the Divine counsel regarding the Church and this world were unfolded before the apostle's wondering mind; and it was shewn him that nothing can happen contrary to the decrees, or what is there conceived and ordained. (Compare Job, chap. i.; Isa. vi.; Ezek. i. and x.; Dan. vii., &c.) All the symbolical parts of this heavenly picture are richly fraught with Christian ideas, and are calculated to inspire the believer with faith, hope, and love respecting the final issue of the struggle between light and darkness. All the occurrences and convulsions in this world will only serve to accelerate God's gracious purposes with regard to His Church and people.

In chapter iv. we may see that in heaven the new creation of the world is already foreseen; and that in due time it will appear before a wondering universe. All the emblematical representations denote real, heavenly occurrences: for heaven contains substantial things. This must be understood throughout this book. And, so far from these representations being

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exaggerated or hyperbolical, they fall as far short of the realities signified, as earth with all in it, falls short of heaven.

Ver. 1 and 2.—"Behold a door was opened in heaven." This indicates a higher state of vision. The apostle ascended now into heaven itself, (see 2 Cor. xii. 2,) and really beheld that which should take place hereafter; and he was assured, that notwithstanding many obstacles and great hindrances, "all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." He saw farther, the throne of God, and God the Father sitting upon it. (Comp. Dan. vii. 9–13.) He does not describe Him, because He is indescribable. The Father is here distinguished from the Son and the Holy Ghost. A pious author says: "The holy Trinity reveals here its otherwise hidden, but ever-present energy and operation. The Father is made known by the effulgency and glory on the throne; the Son by the rainbow: and the Holy Ghost by the seven spirits or lamps of fire."

Ver. 3.—John compares the effulgence which he saw on the throne to the purest and most exquisite lustre found upon earth—to the white jasper and the sardine stone. The jasper of the ancients is our diamond, (see chap. xxi. 11.) Symbolically, the brilliant white denotes the holiness of God, and the red His glory. According to the book of the Revelation, and the Holy Scriptures in general, the precious stones are not given for the adorning of vain man; but they are designed for symbols and types, and the representation of divine and supernatural things. The rainbow is a symbol of grace and peace, and at the same time of His presence on the throne; affording His believing children, amidst thunderings and lightnings, comfort and tranquillity. And, while the rainbow is a sign of mercy, its being round about the throne shews likewise, that there is no access to the Father but by Him. (Comp. John xiv. 6.)

Ver. 4.—The elders are evidently highly-favoured and honoured saints, probably from among those who rose with Christ, (see Matt. xxvii. 51, 52,) and are representatives of the church and bride of Christ in their glorified state. They were to answer to the twenty-four orders of priests, 1 Chron. xxv. They are considered as the glorified priests and kings of the eternal state, and will fill some important office with regard to the redeemed. (Comp. chap. v. 9, 10.) No doubt, there will be degrees of glory among the saints, and these twenty-four will be peculiarly distinguished. All the saints will reign with Christ, but these will do so in a pre-eminent sense. The whole

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representation shews that there will be persons and offices in the kingdom of God, and substantial enjoyments. Christ ascended into heaven as a real man, and will so come again, (Acts i. 11.) And where there are bodies, there must be localities and real things; only let us take care not to compare our present earth with what there will be. All will be infinitely glorious, when compared with the present state.

Ver. 5.—(Compare with this verse chaps. viii. 5, xi. 19, xvi. 18.) "Lightnings," are symbols of angels sent by God, and their effects. "Thunderings," are always in the Old Testament signs of the manifestations of God's wrath, not of His grace. "Voices," are signs and precursors of new manifestations. These images denote the unceasing activity of the powers of nature, by God's direction, to execute either reward or punishment. In the consummation of all things (chaps. xxi. and xxii.) they will be no longer needed.

Ver. 6.—"The sea of glass," &c., (see chap. xv. 2.) This sea of glass may be the prototype of "the brazen sea" in the temple of Solomon, which was made according to a heavenly pattern. In chap. xxii. 1, a river is said to flow out of it upon the new earth. It is typical of the depths of the Holy Spirit, and denotes the purity and perfect peace of the heavenly state; and is indicative of the depth of the divine mind. As "God in His essence is a consuming fire," and is robed in light, which no mortal can approach unto; so all about Him is glowing with light and majesty.

"Four beasts," better rendered "living creatures." St John found nothing in nature whereby to compare these existences; therefore he called them simply living creatures. They are in the midst of the throne, and encircle it. They are the types of the cherubim in the Holy of Holies in the Tabernacle, and form essential parts of God's throne, (comp. Ezek. i. and x.); and as the types of all life, they belong to the locality where God manifests His presence and glory. Their being "full of eyes before and behind," typifies God's all-seeing power and omniscience. In Ps. xxii. 3, we read, "O Thou that inhabitest the praises of Israel!" which means, Thou that dwellest upon the cherubim.

God, who in His essence is invisible, is apprehensible in His works. "In Him we live, and move, and have our being." His throne, therefore, in one sense, is everywhere, wherever His power, majesty, and glory are seen. He gives life, being, and motion to all things that exist.

As types of the cherubim of the Holy of Holies, these living creatures declare that the mystery of redemption came to us

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through Israel, and has reference to the whole world, and embraces the whole creation. For they are the personified types of the creation. (Comp. Rom. viii. 21.) This the number *four* indicates, which is that of the world. The Israelites had four banners in their camp, in their journeys through the wilderness, —to the east, a lion; west, an ox; south, a man; and north, an eagle. These were evidently figures in allusion to these four living creatures. According to chapter v. 9, they appear to belong to the family of man; because, seemingly, they join with the elders in singing praises to the Lamb for our redemption, &c. But some think that though the living creatures appear to fall down with the elders, (ver. 10,) the latter only had the harps and " sung a new song." They are the highest order of the whole creation, who *personally* represent, in their four figures, the greatest fulness and highest perfection of all creature-life and being. They include, therefore, man, the highest creature of God. They possess all vital life; and, as their many eyes shew, are every way full of light; consciousness, and full of design. They view the past, and overlook the future. Their whole being is filled with the light of God; and on all sides they contemplate and delight in the glory and majesty of God, their Creator.

These remarks will, I presume, go far to remove the difficulty of this passage, and shew us the very exalted character of these living creatures. The word " beast" (in Greek *θηριον*, a tearing beast) is by no means applicable to them; *ζῶον*, the word employed in this passage, means " a living creature, an animal," and as such is applicable to any living being; but never denotes a tearing beast. In heaven all is full of life. The saints are to be a living temple in which God will dwell. There will be activity there such as this world knows nothing of, (see ver. 8.) Yet it will be the most glorious rest; because God's service will then be perfect freedom, and the greatest happiness to the saints. There will be no night there, because where God dwells darkness has no place; as He " is love," so "is He light, and in Him is no darkness at all." Heaven's bliss is perfect bliss, because Jesus is there.

Ver. 7.—It will not appear strange to us that these living creatures are like creatures of this earth, when we recollect that this earth is but an expression of heavenly things. Our earth, with all its creatures, is now in a fallen state. The redemption that is in Christ Jesus when once completed will make our earth a paradise of God. The four highest earthly creatures are here united in one. The powerful lion; the useful and beneficial ox; the high-soaring eagle; and the thinking man.

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Ver. 8.—The six wings of these beings shew us that they move quickly, freely, and in every direction, (see Isa. vi. 2.) They rest not—they are incessantly occupied in the service of God—they require no rest. Their threefold and profound adoration may give us an idea of the holiness, glory, and majesty of our God. If these holy beings shew such veneration, who are dwelling in God's immediate presence, and hence know Him, how should we, polluted creatures, bow into the very dust before His sacred majesty! He is to be feared by all His intelligent creatures, and to be had in reverence. Their saying three times, "Holy, holy, holy," evidently has reference to the sacred Trinity. From here to the end of this chapter is all threefold. A triune liturgy closes this sublime portion of this wonderful book, in which we are introduced into the immediate presence of the triune God.

Ver. 9 and 10.—We observe here that these four living creatures are *leading* the worship of heaven. When they "give glory, and honour, and thanks to Him that sitteth on the throne, who liveth for ever and ever," then "the twenty-four elders fall down before him," &c. These twenty-four elders, as representatives before God of the Church, worship the Lord in profoundest adoration, and cast their crowns before the throne, by which they shew that they received them from thence, of which they feel themselves utterly unworthy; and these say—

Ver. 11.—"Thou art worthy, O Lord," &c. God alone is to be praised and worshipped—all kings as well as their subjects are to bow before Him. He is the liege Sovereign and Lord of all. This is the important lesson which these twenty-four elders teach us. And they give us the reason for so doing by saying, "For Thou hast created all things," &c.

God, as Creator of all, is likewise the preserver and redeemer of all—all these things are included in the first act. Hence to Him are due "glory, and honour, and power." His sovereign will and pleasure were the sole ground for all His doings. His eternal purpose with all His creatures, and the execution of the same in time, all rest upon His will. Yet it is no arbitrary will, but regulated by consummate wisdom and boundless love. We have therefore great cause to praise Him for such free grace and love. If we withhold our praise and adoration from God, we mistake altogether our calling, and can neither be happy here nor blessed hereafter. Oh, may the same Spirit animate us which animates the saints before the throne! Upon the glorification of the Father there follows now that of the Son, in chap. v.

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Chapter V.

Christ, the lion of the tribe of Judah, takes and opens the sealed book, and is praised for the same.

The exalted Saviour undertakes now to execute the Divine counsel, in reference to the renewing of all things, and the perfect sanctification of God's holy name.

This chapter is a continuation of the preceding one, and is a preparation for the opening of the seven seals, as chapter viii. for the seven trumpets.

The whole gives us a glorious view of heavenly life and the glory of our exalted Lord, which things we must keep in mind in the following visions. Christ commences now to shew unto John what is to happen. "The right hand," &c., denotes the all-governing and directing power of God, with which Christ was invested when He said, "All power in heaven and earth is given unto me." This power He employs in executing the counsel of God comprehended in this book. We have therefore the surest guarantee for final success, and the eternal welfare of His people.

Ver. 1.—"The book," or rather scroll, is emblematic of the secret purposes of God, which were hid before from mankind. The object of these purposes is no other than the renewal, purification, and glorification of the whole universe, (see Eph. i. 10,) or, according to 1 Cor. xv. 25, &c., the putting down of all enemies, and the destroying of all that either is hurtful or offensive to Christ's kingdom. This was the great design of Christ's humiliation and exaltation. (See Phil. ii. 6–11.)

Ver. 2.—The strong angel's voice has reference to the great importance of the following. He asks, Who can open the book? or who is able to read the hitherto sealed, secret purposes of God, and make them known unto others? Who has power and wisdom? And who is counted worthy to undertake this work?

Ver. 3.—No created spirit was found worthy even to look upon the book, much less to open it. The three divisions of creation are mentioned, in order to shew the stronger the utter impossibility of this. Let us observe, that worthiness before God for anything, implies strength and capability. The book of God, containing His purposes for the salvation and glorification of His own, no created being of whatever order is able either to view or to unfold. He alone can do this who is higher than all heavens. (See Heb. vii. 26.)

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How emphatically does this teach the nothingness of the creature in a subject like this!

Ver. 4.—St John wept, fearing that these mysteries would now remain sealed, and the church be deprived of the comfort and instruction contained therein. Without tears, or yearning for the Lord's coming, says a sainted author, the Book of Revelation cannot be understood. Weeping of heartfelt longing for the coming of Christ is a blessed thing. Blessed are all who know this from experience.

Ver. 5.—The elders had insight into this matter; therefore, one of them informs the apostle, Christ, "who was made perfect through suffering," by overcoming all His enemies, has obtained power over all created existences. "He is Lord of all." None can be compared with Him. He, as "the Lion of the tribe of Judah," who is both the "Branch and the Root of David," hath prevailed.

What a comfort, what a mercy, to have such an almighty and gracious Saviour! All doubts as regards ability to save to the uttermost all that come unto Him, must for ever cease.

Ver. 6.—"In the midst stood a Lamb," &c. Christ is often called a Lamb, even in His glorified state; He loves to make Himself known to us in this form. He appears to us as "a lamb as it had been slain," to remind us always of His love to us, and the price which He paid for our redemption. At His second coming, He will be known by the wounds which were inflicted on His sacred body by the cruel nails and the spear. When this time of patient endurance will be ended, then He will appear as the Lion of the tribe of Judah, to the great dismay of His enemies.

The words which are so consoling to believers will be the greatest terror to unbelievers, because they will remind them of their cruelties to Him. (See chap. i. 7.)

"Horns" are symbols of power and majesty, (Dan. viii. 20, &c.) The lamb has seven horns, the dragon and the beast have ten, which is a worldly number; seven is a holy number, and shews that the Lamb, in executing the purposes of God, does not employ worldly means, but those that are spiritual.

"Eyes," or the "seven eyes," denote the fulness of the Holy Spirit, which flows out through Christ into all the world, and manifests Himself in His converting and sanctifying grace in them that believe.

Ver. 7.—Christ, in taking this book out of the hand of God the Father, received a new confirmation that the gracious purposes which lay hid in His eternal mind shall, through Him, be successfully executed. Jesus Christ, according to His

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human, glorified nature, before the whole host of heaven, was anew invested with "all power" to accomplish all God's secret counsels, not only with regard to the church, but also as they refer to the whole universe.

Let us learn, hence, the greatness of our Saviour, and the universality of His power and majesty.

Ver. 8.—The most exalted angelic beings worship Christ. The four living creatures (see chap. iv. 6) lead the way in this heavenly liturgy. They acknowledge Him, in having been found worthy to take the book, and to open the seven seals thereof, as their Lord and Sovereign. Oh how infatuated is fallen man! While the highest order of created existences fall down before Jesus Christ, he, in so many instances, refuses to bow his knees before Him.

"Having every one of them harps;" that is, the twenty-four elders. They, being the representatives of the church, had the greatest reason for praise and worship in this scene.

The "golden vials full of odours," representing the prayers of the saints, shew how well-pleasing the prayers of God's people are before Him. These twenty-four elders act in this as priests, under Christ before God, on behalf of His children upon earth.

Ver. 9.—Here begins a new song, because a new feature of Christ's glorified character was revealed by His taking the book out of the right hand of God. His being worthy to take the book, and to open the seals thereof, is here attributed to His having become obedient unto death, even the death upon the cross. This deep humiliation was the ground for His highest exaltation. The elders praise the Lord, in the name of all that will be saved. They speak here after a higher knowledge, when they embrace all kindreds, or tribes, and tongues, and people, and nations. Men of all times and regions will be found in the end among God's people.

Ver. 10.—This earth is to become at last, when the salvation that is in Christ shall be completed, the centre of God's manifested glory. (See chap. xxi. 3.) There the saints will reign with Christ, and act as kings and priests. (See chap. i. 6; xx. 6.)

Ver. 11.—Let us observe here *the order* of these heavenly worshippers. The innumerable multitudes of angels form an *exterior* circle to the four living creatures and the elders, shewing that, through Christ, the redeemed will be counted worthy of a nearer approach to the throne than the angels themselves. Here the First-begotten is introduced to the heavenly hosts as their constituted Lord and Ruler. (Comp. Heb. i. 9.)

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Millions upon millions will worship our Redeemer, as the Lamb that taketh away the sin of the world.

Ver. 12.—Let us notice the seven-fold ascription of praise presented unto the Lamb that was slain; see chap. vii. 12, where we have a similar doxology, only that the last word here is the first in chap. vii. 12. This seven-fold ascription of praise, preceding the opening of the seven seals, has reference to their important contents. The angels are no indifferent spectators of the wonders which God reveals to the Church, (Eph. iii. 10, and vii. 11, 12.) When Christ will have executed the whole design of God with this world, comprehended in this dispensation, which will be at His second coming, all rational creatures, whether willingly or by constraint, will have to praise and magnify the Lord. This is shewn in

Ver. 13.—All animate and intelligent nature is here introduced as ascribing unanimously four-fold glory to their Creator and the Lamb. The groaning and travailing creation will participate in the glorious liberty of the children of God; hence all unite in this doxology. This will be a lovely fulfilment of the 103d Psalm. It may be called a prophetic indication of what the purpose of God, as contained in this book, embraces; and how "all His works shall praise Him, and His saints will bless Him."

Ver. 14.—Yes, all shall praise Him. This the four living creatures testify by their "Amen." Here the scene of praise returns to the inner circle, whence it issued; and the eye is turned again to the Lamb and its doings.

Art. III.—THE MILLENNIAL THRONE.

Let us put ourselves in the position of men arrived at that jubilee day of earth, witnessing at last its glorious scenes, and basking in its cloudless sun. A well-known man of God writes, in reference to one of the features of the present prophetic scene before us: "A day is coming when Antichrist shall be unknown. There are men to be born who shall not know Antichrist, but as they read in the Word that such a thing has been. These shall talk of him as Israel's children were wont to talk of Pharaoh, of his cruelty, of his tasks, of his pride, of the Red Sea, and how he was drowned. They shall talk of him as of those that have long been dead; as of those who, for their horrible wickedness, are laid in the pit's mouth. This

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will be some of that sweet chat which the saints shall, at their spare hours, have in time to come."—(*Bunyan.*) How blessed if, for a few moments, we could thus place ourselves in midst of the millennial day, and stand before the millennial throne, espying in its glorious light all the wonders that encircle it!

Let us take up, to start with, Isa. xxiv. 23, "*The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*" And let us at once begin with

I.—THE MANIFESTATION OF THE LORD OF GLORY HIMSELF ON THE MILLENNIAL THRONE.

We have never been able to entertain any feeling of sympathy with the views of those who fancy that they shall see, in those days, the Lord Incarnate once more walking to and fro on earth, perhaps entering this dwelling at Cana, and that other at Bethany, as in the days of his first coming. No; He shall indeed tread again the soil of this earth, and of favoured Palestine, for "his feet shall stand on that day upon the mount of Olives," (Zech. xiv. 4,) and He shall enter into Jerusalem as "Jehovah-Shammah;" but this shall be done once for all, and then He shall hasten to take His place on His throne. That throne is to be placed (as we gather from this text and Isa. lx. 13, and other passages) right over Jerusalem, the holy city, the city of the Great King, and it is only in His way to this throne that He touches the Mount of Olives, and enters the house of the Lord, fulfilling the type He himself gave when He rode in triumph into Jerusalem. This done, however, He forthwith passes upward to yonder divinely royal throne. He condescends to pass, as by so many steps, to His kingly seat; and then He sits down to reign. Read it all in Ezek. xliii. 2–4, 7, "The place of my throne, the place of the soles of my feet, where I will dwell for ever in the midst of the children of Israel."

We suggest that His throne, stretched over Jerusalem as a canopy, (Isa. iv. 6, in Hebrew,) may be illustrated by the scene in Exod. xxiv. 10, 11, "They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." This scene of a throne, standing upon a pavement of blue sapphire, what is it but a throne in the blue sky? To those below, to the seventy elders, it seemed a throne resting on that sky above them.

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And may we not suppose our text, "before his ancients," or *elders*, intended to suggest to us that that scene was now at last developing its typical or symbolical import?

Or it may be illustrated by Ezek. i. 26, "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." Of course, the throne was not such as kings on earth occupy—not even such as Solomon's; it was only "THE LIKENESS of a throne;" but it stands to the creatures who worship around, in the same relation, and fills the same space, in vision, as the throne of a king. Manifested on this throne, with the firmament of deep blue as its pavement, Ezekiel saw the living creatures of his vision gazing up to Him who sat thereon.

It is added, at ver. 28, there was as "the appearance of the bow that is in the cloud in the day of rain." This suggests another illustration. For it sends us forward to Rev. iv. 2, 3, where there is a bow, and the *bow* is "emerald-coloured," in reference to the *green* earth. And there, too, are *elders* worshipping, as if in reference to our text, (ver. 10,) and to Exod. xxiv.

We are trying to give suggestive hints; and so we mention another illustration. In Acts vii. 55, Stephen looked up, and saw Christ in His glory "on the right hand of God." We refer to this as helping us to understand somewhat how, when He is reigning on a throne, so much nearer earth, He may reveal Himself from that throne, and be spoken to upon it by those who look up. And then the transfiguration scene, where Moses and Elias talk with Him, and Peter, James, and John listen and sink down amazed, may suggest that thus He will on that throne, amid that glory, speak to His saints around Him, face to face, as He did to Moses once before as well as then. Are we going too far when we add, that, (as on that hill,) it may be, saints on earth who look on from afar may at times hear *His* voice; and at times the Father's voice, "This is my beloved Son, in whom I am well pleased."

O earth, earth, earth! truly thou wilt hear the word of the Lord on that day. Thou shalt see Christ Himself exalted that day; for it is the day of His espousals and reward. Phil. ii. 9–11 is now all fulfilled. God is glorified in Him. Every creature sees Him to be, 1st, The long-expected second Adam, giving glory to all creation; 2d, Abraham's seed upon David's throne, giving Israel blessing; and, 3d, The God-Man in the natures of both creature and Creator.

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II.—THE POSITION OF THE GLORIFIED SAINTS DURING THE MILLENNIAL REIGN.

"Before *his ancients*"—His elders—His seventy, like Exod. xxiv. 9. There were, on that occasion, in Exod. xxiv. 9, a people standing at the foot of the hill (ver. 4), as well as those seventy up the hill; and so we are never to forget there is both the class of *glorified* resurrection and changed *saints*, and also the class of those saints still *living on the earth*. It is of the former class we are speaking now. They are the seventy *elders* up yonder with Him on the hill—the throne.

"*But how then can they be said to reign on earth?*" They reign "ἐπι" over it. They reign with *Him;* and it is over earth His throne is set. They reign with *Him;* and it is this once rebellious earth He is now setting in order. They reign with *Him;* and He on yonder throne is earth's visible King and Head. They are his princes: "Behold, a King reigneth in righteousness, and princes rule in judgment," (Isa. xxxii. 1); and here, in truth, it may be said, (as once the Assyrian, chap. x. 8, said boastfully,) "Are not the princes altogether Kings?"

More than this. It appears they are made to occupy the place usurped by Satan, "*Prince of the power of the air.*" As Satan and his angels, the host of devils go to and fro over earth to destroy; to tempt, to ensnare, to deceive, to be as the lion, or as the serpent; so, reversing their work, the reigning saints shall go forth everywhere over earth, (it may be, unseen by the dwellers on earth,) to help forward holiness and happiness. The angels do not rule; for it is written, (Heb. ii. 5,) "Unto the angels He hath not put in subjection the world to come." In some respects, they may discharge duties confided to angels at present; but rather, along with angels, (though, from John i. 51, some think angels will attend on Christ alone,) and having angels to attend them, they will visit every clime and country of earth to urge on the Lord's work, in ways yet to be taught to them.

Often, it may be, while so engaged, some one of these "kings to God" will linger over his own former scene of trial—the portion of the wilderness where once he mourned and wept, was tempted, and nearly fell. Often, our valleys and hills, and villages and cities, may be pointed to by one saint who tells to another of former conflicts and former victories. These are the days wherein is fulfilled, Rev. i. 6, "He hath made us *kings* and priests unto God and his Father." *Priests* they are, getting in, far in, very near, appearing before God, in

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the very holiest, at the very mercy-seat. And forth they go as "*priests*" to bless others, and as "*kings*," too, who have power to give gifts, and to exercise rule and authority for God and His Christ.

Here is the reward of the saints who have followed Him, and kept His testimony faithfully unto death.

III.—THE CONDITION OF THE SAINTS WHO PEOPLE THE EARTH DURING THE MILLENNIAL REIGN.

The dwellers on earth,—the Jews and Gentiles who people the globe after the awful days of judgment on Antichrist and the ten kingdoms are over,—shall enjoy remarkable privileges. As we said, they are like the people in the camp, at the foot of the hill, beholding afar off the glory yonder!

They walk within view of their Lord in glory. That is, there is a spot on earth where He is seen by every eye, viz., His throne over Jerusalem, "the city of the Great King;" and to this all earth may come up, as Israel did at the feasts. Ay, and the report of Him travels far. One tells another, "I have seen His glory!" One after another goes for himself, like the queen of Sheba, to behold our King Solomon in the gladness of His heart. Also,

The Spirit is poured out as the latter rain. At Christ's *baptism*, the heavens were opened, and lo! the *Spirit* descended as a dove. Now, it is Christ's *reign*, and the heavens are opened, and the *Spirit* descends on those who are to be *His*. Yes, the baptizing Spirit comes down most graciously to earth, for "Jesus is now glorified." The Comforter comes more than ever, because He who went away into the holiest to present his offering is manifesting Himself as He whose offering was unspeakably satisfying to the Father. While the voice cries, "*This is my beloved Son*," no wonder the Spirit seals the testimony by floods of rain—latter rain, millennial rain.

Again, the dwellers on earth have not only the privilege of walking within view *of the Lord* in glory, and of having *the Spirit* largely *shed* down, but also they are *freed from all Satan's temptations.* Who can tell what a relief is this? Who can estimate the weakened power of corruption when no longer wrought upon by devils plying their arts and stirring up the heart? Then, too, no curse on the ground or air remains; all is a renewed earth.

But then, besides, they are *helped by the government of the glorified saints.* They have every external help, and no external hindrance! Happy world! Happy they who see

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that day! "Make haste, Beloved, and be as a roe or a young hart on the mountains of Bether."

Before closing this hasty sketch, it may be well to call attention for a few minutes to the time when all this bliss arrives. It is ushered in when earth's darkness is gross; the face-covering over all people, (chap. xxv. 7,) the vail spread over all nations; nay, when earth seemed irrecoverably ruined. For it is written, (chap. xxiv. 13,) "When thus it shall be in the midst of the *lands*, there shall be among the *people*, as the shaking of an olive-tree, and as the gleaning-grapes when the vintage is done." This is the state of things on the face of the world; an elect people here and there; very few compared to the world's masses and millions. At ver. 16, they are found at the "uttermost part of the earth," singing, "Glory to the Righteous One!" while Israel still laments, "*My leanness!*" Then suddenly we hear a cry, "Fear, and the *pit*, and the *snare* upon thee, O inhabitant of earth!" And then comes an appalling scene, like John's "fig-tree shaken with mighty wind." For, ver. 19, 20, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth reels to and fro like a drunkard, and is removed like a cottage, and falls not to rise again," (*i.e.*, not as a drunkard falls, but as the dead falls.) Surely all is over now!

Just at this point, ver. 21, 22, *the Lord* appears to punish the "host of the high ones, and the kings of earth;" they are seized, and cast into his prison; like Rev. xix. 20, "the beast taken, and false prophet, and cast alive into the lake of fire;" and as chap. xx. 2, where "the old serpent" is taken. And then this terrific rainbow-cloud, that has discharged the storm which makes earth reel and stagger, suddenly breaks up, clears away, and gives place to strange serenity.

"Sin had moved Him, and His wrath was hot;" and yet "He visits earth in mercy." This is free grace! Free *grace*, never brighter than when about to pass into *glory!* The rainbow of the covenant, never more attractive than when about to encircle the throne of glory.

And now, too, Christ, the channel of that free grace, is best known and valued. For now is fulfilled Isa. xxxii. 1–3, "Behold, a King shall rule in judgment; and a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim." Never more than now is Christ understood and valued as the hiding-place, when earth has felt the storm of the last

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days, and the tempest hath swept away the kingdoms as "dust of the summer thrashing-floor." Now more than ever is Christ, on yonder throne, praised and loved, when all his *princes* are made to drink of the "rivers of water," at a time when others have not a drop to cool their tongue; they are enjoying the shadow of the rock, while "the day has come that burns as an oven." It is at this era specially that the "eye" sees, and is "not dim," and the ear unstopt hearkens, and the tongue of the stammerer speaks very plainly to the praise and the glory of Him that sitteth on that throne.

Art. IV.—DARBYISM AND SOCINIANISM.

Several writers in this Journal have called attention to the strange doctrines prevailing among a class of prophetical students, who may be designated as followers of Mr Darby. Some thirty years ago or thereby, the *Morning Watch*, which was set up as the organ of prophetical students, fell into the wake of the prevailing heresy, and not only soon became extinct, but, ere it fell, furnished occasion to the enemies of prophetical study to proclaim aloud, as they have continued to do so ever since, the inevitable connexion between millenarianism and heresy.

The writer of the present article is not willing that such should be the case with the *Quarterly Journal of Prophecy*. From the beginning it has sought to walk in the old paths, and to warn its readers against heretical novelties, both on account of their own intrinsic evil, and because of the evil report which they bring against the study of the prophetic word. Deviations from the old theology ought to be carefully scrutinised. Old creeds and old divines are certainly not law to us. The Divine Word is the one standard. Yet one begins to be suspicious when some doctrine is zealously proclaimed which our Reformers threw aside, which our Confessions protest against, and which our soundest theologians have condemned. The Thirty-nine Articles of the Church of England and the Westminster Confession of the Scottish Churches were taken as the basis of the *Journal of Prophecy* at its starting; and it is to be hoped that in no case it will allow itself to be led into views inconsistent with these two noble creeds.

Liberty of judgment (uncontrolled by *human* authority and power) is what every Christian claims. But liberty of judg-

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ment has in many cases been but the cloak for unrestrained licence of speculation. Men despising the creeds of churches have gloried in creeds of their own, and thought to vindicate as well as illustrate their freedom from bigotries and confessions, by courting every wind of doctrine.

Those who have read the various magazines and little volumes published during the last twenty years by those calling themselves "Brethren," will find in them large exemplification of what we mean. They claim full licence of judgment; and in *the variety and contradictoriness of their positions and expositions,* they have made good their claim; while in their superciliousness toward other churches and other Christians, as well as in their unhappy feuds with each other, they have exhibited a forgetfulness of the Master's spirit, even when professing to act most directly in the Master's name. We have never seen controversy carried on in such a tone, and in such intemperate language, except among the lower-class political newspapers. Mr Darby is himself the worst offender in this respect; so that even when one is quite at a loss how to understand his statements, or even to parse his sentences, they find no difficulty in interpreting his very unchristian displays of animosity against all who venture to differ from him. This was noticed in this Journal some ten years ago, if we remember aright.

But as is the leader, so are the followers. The same unchristian spirit shews itself in all their controversial writings; and the language used toward one another is such as is "not named" among other Christian bodies. In a pamphlet which was reviewed in this Journal more than a year ago, the temper exhibited was most improper, to use a mild expression. The writer of that pamphlet (one of the "*Brethren!*") allowed himself such licence of pen as is very unusual in the communications between Christians, or even gentlemen. The words which stand out in his pages are such as these:—"Slander,"—"tales of defamation,"—"the snake and its slime,"—"a barefaced piece of hypocrisy,"—"plausible sanctimoniousness,"—"nefarious deeds,"—"conspirators,"—"deeds of darkness,"—"tools and dupes,"—"smuggled letters,"—"the smuggler,"—"treachery beneath contempt,"—"usurped and false authority." These expressions are directed against Mr Darby and others by one of their own body! They are interspersed, too, continually with the epithet "beloved," and with appeals to the Master's holy name! What this brother thinks of Mr Darby, and of the body to which he himself be-

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longs, may be gathered from the following sentence :—" I have been familiar with ecclesiastical courts, the intrigues of councils, and the tact of party; but I do not believe that any religious sect could be found, *unless it be the Mormons*, where such a wanton outrage could be offered with impunity to truthfulness and honour. From the persecutions of the Romish priests you may appeal to the civil magistrate, but among the Brethren there is no redress. Hence the common adage, 'You need never look for justice from the Brethren.' The discipline among the Brethren in London is in a low and unscriptural condition. A few individuals have seized upon the rule, and maintain their seat, not by spiritual power, but by keeping the saints in ignorance of facts."—(*Stewart's Appeal.*)

This pamphlet is not by an enemy, but by one of themselves; and it would not be easy to find a parallel to the bitterness displayed, and the unchristian language used by these "Brethren," except in some of the low London prints. Their "biting and devouring" of one another is strange enough in any body of Christians, but much more so in a body whose professions are all of love, unity, spirituality, saintship, and purity of communion. The amount of quarrelling which seems to go on at their church meetings is such as is rarely, if ever, heard of among other denominations. "Strife, variance, wrath," prevail; and the pamphlets that have gone forth from individual members, give some idea of the unholy feelings that are working within.

Another pamphlet, not long since came under the notice of the writer of this article. Its title is "Culverhouse's Observations on the Discipline amongst the Brethren." Like the other work, it is by one of themselves; for one of the singular parts of this subject is, that it is not from without that the charges against them come, but from within. They attack each other with sad animosity, while nobody from without is meddling with them. It is the spectacle of "a house divided against itself." Mr Culverhouse thus writes:—

"But, brethren, what is the *real* character of this Conference? *It is with shame I answer this question.* The meeting has become a *private* one, as was lately acknowledged by our brother, Mr Lean, at the Hoxton Assembly. On a recent occasion, as stated in my previous pamphlet, its doors were guarded and locked, and a cruel assault was committed upon a brother on his entering. It is difficult to believe this, and yet it is a fact, and the assault is acknowledged.

"Now, brethren, who are the members of this Conference? There is not, as I believe, any authorised list. Our brethren, Mr Darby, Mr Wigram, Dr Cronin, and Mr Lean, are, I believe, the chief and ruling members. For these brethren individually, I have sincere love and esteem, and I am only now dealing with them in their corporate character. It is in this character

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I regard the assault, it being justified, as I find, on the ground of the secret character of the meeting.

"It is, brethren, at this Conference, assembled in 'private,' that the functions of the church are usurped. Here it is that candidates for membership are proposed and received. Here it is that members are put away and received back. Here it is that accusations are made and tried. Here it is that the charges against our brother, Mr Stewart, were first made by our brother, Mr Kelly. The mischief that results to the church from this Conference it is impossible, as I feel, to calculate. Mr Darby and Mr Wigram are, I believe, but seldom present. The engagements of these brethren abroad give them, I suppose, but occasional opportunity for attendance; still they exercise, as I assume, their power and influence as members of the Conference.

"*Now it is evident, brethren, that this Conference is, in fact, an 'Inquisition.' I have so designated it in my previous pamphlet, but not in offence.* Its members no doubt meet, as they consider, upon the 'Lord's work,' and have the 'welfare of the church' at heart. It is the *system*, as one indefensible by Scripture, that I humbly but strongly oppose.

"Ecclesiastical history, my brethren, does not leave favourable impressions as to the 'Conferences' or 'Councils' of the Fathers. It is true that in many instances they have more or less resisted heresy. Such resistance, however, has operated but as a 'barricade' to heresy. The first Council of Nice held, I believe, in the year 325, illustrates this observation. The Arian heresy, though opposed by that Council still, as I believe, exists in the modified form of 'Antinomianism.' 'Conferences' and 'Councils' are outside the church, and it is by the church alone that godly discipline can be exercised. Is then, brethren, the London Bridge Conference a *scriptural* meeting? I leave this question for your solemn and prayerful consideration.

"*What is the Discipline of the London Assemblies in receiving members?* This is the next subject, my brethren, to which I ask your attention. It is a startling fact that, in the year 1860, such an inquiry as this should be needful, and yet it is. How is it we have no scriptural *discipline?* It is difficult to account for this. I assume that on Mr Darby's separation from the Assembly at Plymouth, in 1845, the question was not considered. That Assembly, as appears by his 'Narrative of Facts,' had not in reality any scriptural discipline. In fact, it appears to have been governed by a 'Conference,' which was ultimately, I observe, designated an 'Inquisition,' by a brother, Mr Harris.

"The Country Gatherings have, I believe, local discipline, and so, I am told, had the London Gatherings for a few years. But, whatever amount of local discipline might have existed, it was evidently 'crippled' by the London Bridge Conference. *Now* there is not, as I believe, any local discipline whatever in London; the consequence is that these Assemblies are governed solely by the London Bridge Conference.

"This being so, beloved brethren, is not the decline of pastoral gifts and the neglect of visitation easily to be accounted for! To this, I fear, may be attributed many of the cases of declension amongst us. The 'table' is merely the place of 'announcement;' and, as a consequence, neither the 'right hand of fellowship' is given, nor 'pastoral visitation' much observed.

"It is under these circumstances, brethren, that I ask your attention to the subject of *discipline.* This we have yet, as a body, to consider. The discipline of the London Bridge Conference I repudiate. Its constitution and its acts I assert, without fear of contradiction, to be unscriptural. *When I adverted to it lately in conversation with one of our sisters, she exclaimed, 'Oh! don't speak of that horrid meeting.' It is, I find, the subject of general enmity and condemnation by the saints, who, I believe, long for deliverance from its power.* I trust that its members will yet see that deliverance from it is essential to the well-being of the London Assemblies."

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And again :—

"Now, brethren, what was the course pursued in our brother Mr Stewart's case? A letter of accusation was sent by Mr Kelly to Dr Cronin, and this, I believe, was the first step. The date of this letter is 25th October 1859, and the accusations are given in my previous pamphlet. Upon this the Conference proceeded to the investigation of these charges. Then followed a series of explanatory meetings, at the Priory, conducted by members of the Conference. Finally, brethren, at the meeting of 4th January last, the objectionable letters were proposed by Mr Darby. These letters, as is well known, were *withdrawn* upon brothers' objections. Here the mischief would, as we say, have 'died a natural death,' but for the letters being subsequently issued by a few brethren, in the name of the meeting. Thus the mischief was revived, and the effects of this unjustifiable act are too well known to need description.

"*The character of the meeting of 4th January last is, I feel, a 'blot' upon our position as saints, and especially regarding the principles we hold. Was not the Priory, on that occasion, literally reduced to a mere 'theatre?' The circumstances of that meeting suggest both a 'prompter' and 'actors.' It is painful to make such allusions; but in so expressing myself I avoid personalities. I refrain from details, as my letter to our brother Mr Owen, published in Mr Stewart's pamphlet on 'Schism,' gives a sketch of that meeting. Theatrical matters can only be expressed in theatrical terms, and this, brethren, is my excuse for such allusions.*

"Now, my brethren, I beg your attention to more substantial details of this sad case. Natural justice suggests in the case of accusations, that the accuser and the accused should 'face each other,' with the object of mutual admissions or denials. All points in contention should be proved by satisfactory testimony. There should be judges, and the trial should be conducted with patience. The Jewish code confirms these natural instincts, so does the Roman code, and so does the English law, and so does the French code.

"It is a fact, however, that in the case of Mr Stewart, all these essentials of trial were deficient. There was neither accuser nor proof; and 'Lynch law' would have been preferable. The position assumed by the Conference was even below one's natural suggestions of justice. Is this how the 'church of God' is to be governed? Is this how the 'members of Christ' are to be treated? Not one of the 'sects,' as I believe, could furnish such a 'mockery' as that upon which the condemnatory letters are based. Such a state of things could not exist for a month in 'Congregationalism.' The 'forms and ceremonies' of this body would have given ample protection against such an outrage. Even 'Popery,' I believe, allows an appeal to the civil law; and 'Protestantism,' as we know, gives a like appeal. Do you, brethren, sanction *this outrage?*"

We do not need to comment upon these paragraphs. They contain revelations of a state of things which are fitted deeply to humble any church or body of Christians.

Thus biting and devouring one another, it is no wonder that they should try to divide other bodies. That they do this, not only in England, but on the Continent, the following extract will shew. It is from a foreign correspondent of the *London Record* :—

"The sect of the Darbyites, or Plymouth Brethren, includes, no doubt, individuals much to be loved for their piety, and respected for their devoted

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Christian walk. They are considered, however, by all evangelical churches to hold several serious errors in doctrine and discipline, in union with a portion of valuable truth. In most of these combinations of scriptural truth with error (of which the apostles were very jealous,) instead of the good compensating for the evil, by neutralising it, as is often erroneously supposed, it rather increases the evil by helping to give it currency, many proofs of which could be supplied from the history of the Christian church. I am led to this assertion because its truth is being specially verified by the workings of Darbyism at the present time in this country, which, under its peculiar political and religious circumstances, are by no means so harmless as may be the case in a country like England, with long-established social institutions.

"There are inevitably many mischievous, antisocial principles at work among the masses, in a country passing through the ordeal of a political and religious transition, and which are a source of much anxiety to its rulers. The democratic Mazzinian socialists advocate the levelling revolutionary doctrine of an equality of ranks and fortunes, and foster an impatience of submission to any constituted authority. The people having suffered from the great abuses of priestly rule, are well inclined to dispense altogether with the office of religious teachers; and they are equally ready to discard all recognition of the Sabbath, having learnt from their church to think lightly of its Divine origin and obligations. It happens that several of the special tenets of the Plymouth Brethren, as defined in their writings, are based on very similar levelling and subversive principles. As example of this may be cited, their disapproval of social distinctions as to rank or fortune—their rejection of appointed rulers or teachers in the church, (if not also in the State,) holding that all in the congregation, however ignorant, can claim the right to teach—their disregard of the institution of the Lord's-day, as set apart from other days—their rejection of the moral law as the believer's rule of life, asserting that the believer having, through faith, already attained human perfection, to pray for himself is no longer right, but only to praise. Other strange doctrines, especially opposed to Scripture and sound reason, might probably be added; for, having split among themselves, as is inevitable where all are teachers, it may be difficult precisely to define all their shades of opinion.

"It is evident that the inculcation of such principles, especially when enforced as having the sanction of the Word of God, must exert on the excitable and ignorant Italians at the present unsettled period an injurious influence, not to be counteracted by any amount of accompanying truth; for the seeds of evil, through their greatest affinity with the natural heart, will most probably remain when the impressions of truth have faded away. The democrats of young Italy are known always to have been ready to claim the Bible as favouring their false views of liberty. Although the Darbyite teachers may at present be orderly, and their followers not very numerous, still great evils have often sprung from small beginnings. There is good ground for believing that the priests, who are always acting as a detective police for the discovery of the dissemination of revolutionary principles, will obtain a knowledge of the Darbyite's special tenets through both their writings and teaching; and they are very likely to use this knowledge to the serious injury of the whole body of Evangelical reformers, by representing them to the public authorities as being all engaged in spreading revolutionary doctrines under the garb of religion. This is a result that may be anticipated sooner or later, and which it is well that those who repudiate such principles should be prepared to meet.

"Another serious objection made to the proceedings of the Darbyites is, that like all hot sectarians, so great is their eagerness to propagate their special views, that, instead of confining their labours to those yet unconverted, they have intruded themselves into their fellow-missionaries' fields of labour,

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drawing away the minds of the young converts from the great saving truths of the gospel to perplexing and unsettling discussions on their own speculative opinions, in the hope of gaining them over to their own fold. Strong complaints are made, both by the Italian and Vaudois Churches, of such proceedings, by which dissensions have been sown in congregations, and the progress of the missionary work seriously hindered. I regret to add that I have heard similar complaints brought against the sect of the Plymouth Brethren in various other parts of the Continent."

Of late they have become very zealous for the old Valentinian heresy of the "heavenly humanity" of Christ. Professing to oppose the Irvingite heresy of the sinful humanity of Christ, they have gone into the opposite extreme; and deny that Christ's body was of the substance of the Virgin. The author of that very unsound and objectionable book, "Notes on Leviticus," maintains this.*

They have become no less zealous for the Socinian interpretation of the burnt-offering, and several of the other Levitical sacrifices. Admitting the sin-offering to be propitiatory, which they could hardly deny, they deny this character to the others. The propitiatory character of the burnt-offering they especially repudiate. In the blood they see no substitution of life for life, and in the fire no symbol of wrath, or of Him who is a consuming fire. This attack upon the burnt-offering is perhaps one of the worst of their errors. For that sacrifice is the great parent of all the other sacrifices,—the root from which the others have sprung as branches. If then the Socinian axe be laid to the parent-root and stem, the whole tree with all its branches must come down. Bishop Patrick, in his Commentary on Leviticus, remarks, that the burnt-offering, the holocaust, was the most ancient sacrifice in the world. Abel's sacrifice was a burnt-offering;—was there no propitiation there? or was it the same as Cain's? Noah's sacrifice was a burnt-offering,—and did Noah see no propitiation in it? no sacrificial symbol of deliverance from death by the death of another? Job's was a burnt-offering too, expressly for the sins of his sons; yet these modern interpreters, following in the Socinian track, deny that the burnt-offering is propitiatory!

It requires no common amount of prepossession and hardihood to deny a propitiatory character to the burnt-offering, when throughout Leviticus, and other books, it is spoken of in almost precisely the same language as the sin-offering; the blood, the fire, the altar, &c., being essential to both. We could not have believed that any but a Socinian or a Rationalist could have so entirely set aside the great features of the burnt-

* For a refutation of this, and a statement of the true doctrine, clear both of Irvingite and Darbyite heresies, see Dodds on the Incarnation.

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offering,—and endeavoured so entirely to make void its very essence. Those who have gone thus far will have no difficulty in going further.

It does not surprise us that men who take the Socinian view of the burnt-offering, should take the Socinian view of the sorrows and sufferings of Christ. They explain away all these sorrows as if they meant nothing but to give us an example how to bear trial. If Christ was not the sin-bearer during His life, the Socinian explanation of His sorrows is the right one.

Thus denying the vicariousness of His life, they deny the "imputed righteousness of Christ."* As, according to them, Christ was not our substitute till He came to die, He wrought out no righteousness for us, nor indeed could. Hence to evade the passages which speak of this righteousness, they maintain that it is not *Christ's* righteousness that is meant, but that of the Father,—though how the *divine attribute of righteousness* can be imputed to us passes our understanding. They say that it is never called "the righteousness of Christ." Now suppose this were true,—was not Christ God;—and is not that which is called the blood of God, the blood of Christ? It looks almost as if it were going to be denied that *Christ is God*. If Christ be God, then His righteousness is God's righteousness. Does any secret questioning of Christ's supreme Godhead lurk under the singular idea of His righteousness? But the expression, "the righteousness of Christ," occurs explicitly in 2 Peter i. 1, where it is called "the righteousness of God, *and our Saviour Jesus Christ*," that is, the righteousness of Him who is our God and Saviour. Socinians, no doubt, deny that this passage asserts the Godhead of Christ, but the promulgators of the new heresy will hardly go this length.

But this heresy about the burnt-offering is a more serious one than may appear at first sight. For, beyond all question, it is the burnt-offering that is referred to by John the Baptist (John i. 29); "Behold the Lamb of God which taketh away the sin of the world." If, then, the Socinian interpretation of Leviticus be correct, then the Socinian version of this passage in the Gospel of John must be correct. If there was no propitiatory bloodsheding in the burnt-offering, there can be none in the Lamb of God which taketh away the sin of the world.

The heresy is a serious one, and strikes at the very root of redemption. It is the theory of Maurice, and Socinus, in an

* I hear that some of them speak of "imputed righteousness" as "imputed nonsense."

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evangelical form. Let every lover of sacred doctrine, beware of being led away by these errors. The followers of Mr Darby repudiate creeds and confessions, and spurn the trammels of puritanical theology. Be it so. We have no wish to bind any one to human standards. But it is something to find ourselves standing side by side with the worthies of the olden time in maintaining the propitiatory character of the Levitical sacrifices, and the imputed righteousness of our Saviour Jesus Christ.

Art. V.—TRANSJORDANIC DISCOVERIES.*

GEOGRAPHY OF THE HAURAN—RUHBE, THE PARADISE OF THE HAURAN.

The *Ruhbe* (signifying a wide luxuriant field) is a plain two and a half hours in breadth, and three and a half hours in length. On the west is the Lohf of the Safa; on the south, the Harra; on the east, the War of the Karin; and on the north, the War Rigm el Mara. It is watered by four rivers, two of which, the *Garz* and the *Sam*, come from the Western Hauran, and the other two, *Gumar* and *Tes*, from the Eastern Hamad. The largest of them is the Sam, fertilising with two branches the Ruhbe. Rivers are called Ambud, and the terms of *Wady* and *Naher* are unknown in the language of this people. In the winter season these four rivers form in the north-western end a lake, which dries up in May and June.

The western portion of the Ruhbe is lower than the eastern, and on that account more easily irrigated. In its whole extent it is cultivated with wheat and barley, the eastern part being more particularly reserved for flocks and tents. Neither in the Ruhbe, the adjoining lava plateaux, or stonefields of the Harra, is found a tree or a shrub. *The Ruhbe is the most fertile portion of Syria.* Wheat, on an average, yields eighty-fold, and barley a hundredfold. The soil is very loose, of a deep yellow colour, like that of the Ka's. There are no agricultural implements, consequently there is no ploughing. The seed is sown a few days after the first spring rain, and covered with earth by drawing a bushy tree over the surface. After a few days the seed comes up, and is flooded with water from the four rivers.

In the midst of the fields stands the tomb of Sheikh Seratch,

* The Narrative of Dr Johann Gottfried Wetzstein's Journey into Trachonitis and the Hauran; Translated by E. R. Straznicky from the Berlin *Zeitschrift für Allgemein Erdkunde,* 1859, for the *N. Y. Observer.*

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looked upon as a saint. Being the invisible manager of justice and order among these savages, he is said to possess power to punish with death man and beast, should they interfere with the property of others. Once when riding over the fields of the Gejat, I dismounted. While searching in company with the Bedouin for a favourable spot to cross a swollen river, my horse, left alone, began to graze in the wheat fields. Suddenly, a woman rushed forward, seized the animal, and exclaimed with a loud voice—"Sheikh Seratch! don't believe it! I swear by the great God that this horse has not eaten!" All the others testified to the same, and thus cheating the Sheikh, saved the live of my horse.

If an inhabitant leaves the country for a considerable length of time, he places all his valuables, arms, carpets, clothes, and even his money, in the hands of Sheikh Seratch, being sure to find them again on his return. Towards the end of May, or first part of June, the Ruhbe is deserted on account of the great heat, scarcity of water, and pasture. The inhabitants then move with their flocks to the eastern slopes of the Hauran, the permanent homes of the Mesaid, Atamat, and other tribes. Their provisions for the winter are left behind in the caves, knowing well that no one would dare to steal anything from Sheikh Seratch.

The government of this country is patriarchal. The *Gejat* is a tribe consisting of several divisions; each has a sheikh to manage their affairs. Only in cases of common interest have they to obey a chief sheikh. His name at present is *Selame*, now about fifty years of age. He has a dignified appearance, and is said to be a man of uncommon prudence. I was his guest only one night, and so had but little opportunity to make his acquaintance. He despatched his nephew, Gerbu, to welcome me in his stead. His excuse for not coming himself was on account of a plundering expedition undertaken in anticipation of the good luck of my arrival.

The *Staje* is the smaller tribe, which has also its sheikh. *Melihan*, the present sheikh, is a brother of my fellow-traveller, *Chalaf.* About sixty-five years of age, he is tall, with long white hair and beard. This man, with features expressive of great mildness, possessed the noblest figure I have met with on my journey. I promised Chalaf to be his guest, and enjoyed a whole evening's conversation with Melihan, who, without etiquette, sat in our company. We found the tents of Melihan and Chalaf in the vicinity of Rigm el Mara. First I had a business matter to settle with Melihan. A few weeks before I started on my journey, Melihan drove away the flocks

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of the village Buweda, whose inhabitants reckoning upon the vicinity of the city of Damascus, only one hour distant, refused to pay the ordinary tribute. The *Sot*, that is, the alarm-signals, flew from village to village, and twelve peasants of Gassule mounted their steeds, and guessing at the direction of the robbers, soon were on their track. They reached the Bedouin at sunset, being the place of our first night's rest on our journey. Though Melihan relinquished his prey, he gave such hints to the sheikh of the peasants as caused uneasiness. The affair, however, was soon settled. Melihan is as great a favourite among the peasants of Damascus as he is dreaded by the Anezee. On account of his great liberality and hospitality, he remained poor, although his tribe became rich from his daring and successful enterprises. To be thus praised constitutes his whole happiness. When our companion, Derwish Regeb, who was a constant flatterer of the Bedouin, found an opportunity to make an application of the following proverb:—"Lola l' *Melihan*, ma amiret el Autan," (If there was no sword, our country would not be prosperous,) the eyes of the old man were radiant with delight, because Melihan is the poetical expression for sword.

In great enterprises, such as to plunder other Bedouin tribes, the sheikhs of the Gejat and Staje always unite. Larger forays are made once in six weeks, smaller ones weekly. In the former case, fifty horsemen, and three hundred to four hundred camel-riders, with a merduf, or man, in the rear, in all about eight hundred men, take the field. Smaller expeditions are made by five, ten, to twenty men. If a strong enemy is to be surprised, then their constant associates, the *Zubed*, are called to their aid. These savage tribes are probably the same Arabs of north-eastern Palestine, which were beaten by Jonathan, (1 Maccab. xii. 31.) Zubed, a name given to the soil, is independent of the change which the tribe may have undergone, and evidently refers to the most remote antiquity. Thus the Bedouin of the lower Jordan are called Arab el Gor, and those of Peræa are called Arab es Semal. Originally Zubed might have been the name of a certain tribe, and after long occupation passed over to the land. Among the Zubed are reckoned all the tribes of the eastern Hauran slope, including the tribes of the Lega, who live there *permanently*.

When the Bedouin of the Ruhbe go to war in company with the Zubed, they assume the common name of Arab el Gebel, Bedouin of the Hauran range, which name they deserve from the fact that they leave the Ruhbe during the six summer months for the pastures in the Hauran. When they go alone

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to war, then they are called Arab es Said, Bedouin of Said, from the important pasture-grounds in the Ard es Sad, north-east from the Hermije. By the Anezee these two tribes are called Ahl el Hugr, inhabitants of the gap-land. The haunts of the Eastern Trachonitis are called Anezee Hugr. Their constant enemies are the Wuld Ali, whom they greatly annoy, prowling constantly around their tents for the purpose of stealing their camels. They live also in enmity with the *Siba's*, a powerful branch of the Anezee, who paid them in the Ruhbe several unpleasant visits. There exists likewise a hostile feeling between the Staje and the tribes of the Ammonite and Moabite land, also the Sirhan, Serdije, Sachr, Fuheli, and others. The inhabitants of the Ruhbe, almost impregnable in their own country, can well afford to be haughty towards and regardless of those on their borders. The Turkish Government never attempted to interfere with the republic of Ruhbe, although it has caused every year unspeakable misery to the villages around Damascus.

The Ruhbe has two weak points. One is near Rigm el Mara, where the country opens toward the Hamad, in the direction of the mountain Ses. The custody of this dangerous spot is confided to the care of the Staje. Upon the highest point is constructed a lookout, from square blocks of stone about twelve yards high, with steps leading to the top. It is surrounded by a breastwork, behind which are the sentinels, constantly looking on the Hamad, at this point plainly visible, This watch-tower is said to have been erected by a single woman, and therefore is called Rigan el Mara, (woman's stone-pile.)

The other weak spot is near Nemara, where it is easy to make the passage through the Harra to the eastern end of the Hamad in about seven or eight hours. The care of this spot is confided to the Gejat. I presume, however, that they are not so careful as the Staje. During my stay in the Ruhbe, I observed four or five men every day at Rigm el Mara.

There are now of course in the Ruhbe many deserted places. Around the "*White Castle*"—of which I am going to speak hereafter—are the ruins of an extensive town. Besides a number of towns on the eastern Lohf of the Safa, there are the villages of *Alka* and *Bresije*. On a branch of the Amlud es Sam, lie the beautiful foundations of the little village *Knese*, (or chapel,) where the principal edifice, a small church of a perfect construction, is still well preserved. On the south side of the Ruhbe lie the rudely-constructed villages *Odesije* and *Garz*, the latter on the Wady of the same name. Re-

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markable, however, are the many thousand habitations which surround for five hours' journey the southern Lohf of the Diret el Tulul, indicating that the population of this country must have been very large in former times. Nevertheless, it is difficult to conceive how people could make a permanent home in a country where during summer every plant is scorched, and all the cisterns dried up. More favourably are situated two other places. *Rigm el Mara*, on a summit, enjoys a boundless view, and is favoured by a delightful breeze. The other is *Nemara*, once a military station, where the sojourn was more agreeable, on account of the frequent change of soldiers. This remarkable place evidently has had a twofold destination. First, to protect the Ruhbe against the Desert; and then, secondly, to protect Syria against the Ruhbe. The inhabitants of the Ruhbe have, by the security of their country, been tempted probably as early as the Roman era to commit depredations upon the villages of Eastern Syria, and could only be prevented from such conduct by a garrison stationed in the heart of their country.

I have also found between the Ruhbe and Nemara the unmistakable signs of a *Rasef*, or Roman road. By the same road, which I travelled from the Harra to the Hauran, the garrison of Sakka was in communication with a large Roman colony. A march of but thirteen hours was required from one place to the other. The troops named in the inscriptions, and stationed at various intervals at Nemara, were a *Leg. III. Cur.*; then *Leg. III. Eus.*; and *Leg. II. Æp. I.* The ancient name of the place, according to an inscription, seems to have been *SOLALA*, which, according to Semitic etymology, means "source or spring;" for Nemara possessed the only never-failing spring in these volcanic regions. It seems not unlikely that this signification is also the basis of the present name, as it is the case with the Scriptural *Nimra* or Nimrin, (see Isa. xv. 6.) The inhabitants of the Ruhbe, however, insist that the hill has its name from the tomb of the Bedouin *Wely Nemara*. It is surrounded by a stone wall, and covered by two solitary arches, from which are hanging numerous serasih—that is, tassels of brown and white camelhair. According to the imagination of the Bedouin, the deceased does not feel lonesome if these signs of nomadic life are waving over his grave.

After having established a place in modern geography for Ruhbe, the paradise of the Hauran, I will endeavour to answer the question whether this land has been mentioned by ancient geographers.

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ART. VI.—THE RETROSPECT.

"WHAT saith the past?" is an inquiry very seasonable at the commencement of a new year. "Ask now of the days that are past," is a Divine direction. We would now make our inquiry, not to gratify curiosity, or merely to gain historical information, but that we may see the wonders of the Lord in the deeps of time, and learn better how to steer our bark across its dangerous ocean, and so at last have an abundant entrance into the harbour of eternal glory.

Let us first look up to the heavens, and ask our question, "What saith the past?" Those glorious orbs which "rule the day and govern the night" were appointed by their great Creator "for signs and for seasons, and for days and for years." Ever since God placed them in the firmament of his power, how undeviatingly have they revolved. "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants," (Ps. cxix. 89–91.) Tell us, ye stars of light, ye faithful servants of your Creator, ye who have so long and so lovingly looked down on our world during all the mighty changes of the past, tell us something of that past! Ye have an eloquence peculiarly your own; but ah, ye are silent now. If ye will not discourse to us of the things which have happened, have ye no other testimony to bear? Hark! from every sun and system comes a grand harmonious voice: "THERE IS A GOD! From His powerful hand we all sprung; by His unerring wisdom we are guided; and now we proclaim to you the glory of God as the omnipotent, wise, and eternal One, (Ps. xix. 1; Rom. i. 20,) who was, and is, and is to come."

Next we turn to earth, and put our question, "What of the past?" As we repeat it, nearly two hundred generations of human beings start up and flit before the eye of sense, only as shadowy things passing down to the dust. But what cares and crimes, what mercies and mysteries, what facts and follies, crowd around those who fill this mighty panorama. One word is shrieked out by the vast company from age to age; and as years roll on, the groaning earth re-echoes it from tens of thousands of places. That word is "SIN." Man is a sinner; therefore he is a suffering, dying mortal.

Let us now put down these two facts which the heavens and the earth declare. The past proves the being, wisdom, power, and goodness of God; and it proves also the fearfully fallen

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condition of man. The one glorious word "God" is the key to the knowledge of the universe; and the one horrible word '*Sin*' is the key to the right understanding of the fearful condition of man, once standing in purity and dignity.

But we must examine earth somewhat more in detail. Let us first visit a graveyard. With the hollow earth beneath us, where the dust of many generations repose, let us ask, "What of the past?" The frail memorials around seem to say, "Come and see." We obey, and try to read the inscriptions on yon old gravestones; but the teeth of time have eaten away the once deeply-carved letters. We go to the more modern ones, and little information do we get. They record respecting the slumberers below that they were born and died, and tell us the when and the where, introducing laudations difficult to believe along with these simple facts. Holy texts, indeed, are strewn around, which relieve the gloom; and we indulge the hope that some of the sleepers had a saving connexion with that immortal truth which thus waves its deathless banner in the realms of decay.

Next let us visit a wider scene of desolation. We cross the Atlantic Ocean, and penetrate what appears like a primeval forest. It is not so; trees once grew here, tended and trained by man, overshadowing houses and temples; behold their ruins everywhere around you. What of the race who once lived here? No answer comes; their every name is perished and forgotten. We return from what has been called "The New World" to those regions which formed the cradle of our race. We rove amid the unsightly ruins of Babylon,—we linger where Nineveh lies buried, and stand awe-struck amidst the sublimities of Petra, and ask, "What of the past?" Isaiah, Nahum, and Malachi answer us now, and teach every docile inquirer many awful but useful lessons, grounded on terrible but truthful histories. We must not linger now. Near Petra is another locality, in many respects a contrast to that stony, silent region. It was once a land of beauty and plenty, of hills and valleys, corn, oil, olives, and honey; from whose hill-sides the springs gushed forth with gentle melody, and through whose valleys rills and rivers meandered, dispersing beauty and fruitfulness. How changed now! What sterility in the valleys! what dried water-courses and barren hills! The oaks of Bashan and the vine of Sharon are not now to be found. Why this contrast? The past history of the people who dwelt there was a long-living contradiction to God's word of precept; and now the condition of this people and their land is a living fulfilment of God's words of prophecy. Take a glimpse of

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Jerusalem as she appeared eighteen centuries ago, when her rejected King wept over her sin, and foretold her doom; and then take a glance at her history since and her present condition. The armies of the heathen have been there; the trench has been dug around her walls; the assault has been made; the temple has fallen; the Gentiles yet tread down the once holy city; and her children are scattered over every clime.

From these few historical facts we see that the past has a voice. Some nations have not only a history, but one which indorses the word of prophecy, witnessing, though unwittingly, or even unwillingly, in the court of truth, to the character of God, and the certainty of His word. But let us now turn aside, and contemplate that wondrous Person on whom we recently gazed, and whose words have been so minutely fulfilled. We go to Olivet, where He wept, and from whose summit He delivered His wondrous prophecy contained in Matt. xxiv. and xxv. A voice says, He is not here now. More than eighteen hundred years ago He ascended from these honoured heights. Do we ask, Where is this great Prophet, that we too may sit at His feet, and inquire of Him, "What of the past?" Another voice saith, "Come up hither." We obey the call, and behold Him who wept on Olivet sitting on the throne of God. He has, indeed, a wondrous past; and what does it say? To Him we may well apply the prophet's words: "Behold the former things are come to pass." And what are they? Take the first utterance of prophecy in Gen. iii. 15. Here is the beauteous bud, containing all the rest. It was foretold in Eden that He should be real man, a great sufferer, a glorious conqueror. His stoop and His sorrows and success are here predicted. As ages rolled on, other predictions were added relating to Him, which were all faithfully fulfilled in due time. Think what a period they were spread over, into what details they entered, and then see in the person, the character, the life, the death, and the triumph of Jesus, all these wondrous words brought out in living and glorious reality.

The Christian Church has now a history of upwards of eighteen hundred years. Did any prophecies precede its formation; if so, does the history and prophecy agree? We will only point to some of the utterances of its Founder and His apostles in proof and illustration of this point. There are prophetical parables; these have been made good, and are fulfilling before our eyes. The sower, his seed, and the four kinds of ground, the wheat and the tares, the net cast into the sea, are still fulfilling; and soon the kingdom of heaven will

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be seen to be like the "ten virgins, who took their lamps;" soon the widow's importunate cry will be avenged. But we may not anticipate; our business is with the *past.* There are predictions of failure, of corruption, and of apostasy, alas, too true, as all must acknowledge. And then there are promises of comfort, support, victory in trial, conflict, persecution, and martyrdom; and tens of thousands have proved the faithfulness of the word upon which they have rested. These facts may suffice to shew that prophecy speaks in connexion with the past, and that its trumpet-tones give no uncertain sound.

There are some lessons to be learned from this testimony, which we shall find it profitable deeply to ponder. *Fulfilled prophecy proves the truth of the Bible.* Prophecy has long been regarded as one of the evidences of Divine revelation. What a contrast is there between the volume of inspiration and all the utterances of false religions. On this ground God challenges His rivals: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together," (Isa. xli. 21–23.) He defies them to do as He hath done. Long before the event spoken of happened, the names of persons and places connected with them, as also the time of accomplishment, were put on record. Many things thus predicted appeared very unlikely, yea, impossible; yet all came true, even to the smallest particular. A writer on Christian evidences shews, "That the prophecies of the Old Testament were literally fulfilled in Christ in one hundred and nine instances. The books which Christ thus fulfilled were in the keeping of His enemies; yea, they who held the documents actually helped to fulfil them. And still the course of things as regards the Church and the world is fulfilling the word of God. Well, therefore, might one say, 'Give me a Bible and a candle in the deepest dungeon, and I will tell you what is going on in the world.'"

Prophecy reveals the character of God. While His works prove there is a God, His word tells us what kind of God He is. The one demonstrates His being, and the other describes His character. In prophecy we trace His foreknowledge, wisdom, patience, power, and love. We behold Him ever consulting His own glory, and thus insuring the highest good

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of His people. To neglect the study of prophecy is to pass by one means God has given us for attaining that knowledge of Himself which is life eternal. His great object is self-manifestation; and we should sympathise with Him by diligently studying His word and works together, and tracing how the latter fulfils the former, and thus reveal the wondrous character of God.

We are also taught what we should avoid and what we should aim at. We should shun whatever God has judged in past ages, or whatever He threatens to judge in the future. We do well to bear in mind that evil *principles* work long in secret before their fruit in open and wilful sin hangs up for the sickle of wrath. All principles should be therefore tested by God's word, and sternly rejected if condemned thereby. No patronage of great or even good men, no apparent good arising therefrom, should lead us to sustain that which God's light has shewn us is wrong. By patronising, or even conniving at, evil in any form, we may be helping forward the most fearful apostasy. Thus individuals may sow the seed which shall ruin communities, and Christians be the cause of much evil. The practical teaching from prophecy is, "Come out, and be ye separate, and touch not the unclean thing." "Follow that which is good;" for "he that doeth good is of God."

We also learn from the past *in what way we should expect unfulfilled prophecy to be accomplished in times near at hand.* There are very many predictions respecting the future of the Church, of Israel, of the nations, and of the world; and these are all connected with announcements of the coming of the Saviour. These we should expect to see as literally fulfilled as the past have been; making the same allowance for figure and symbol as the accomplished predictions warrant us to do. Psalm xxii., Isa. liii., and Zech. ix. 9, were all once unfulfilled oracles; we learn from New Testament history how God has accomplished them. Ps. lxxii., Isa. lx., and Zech. xiv., are yet unfulfilled, and why should we not expect them to be as literal in their fulfilment, as the others found in the same writings. God has given us the great sign of a virgin bringing forth a son, Isa. vii. 14. Here we have a proof, that "with God all things are possible," and a pledge that all His words shall certainly be made good to the very letter. In very deed God hath dwelt with man on the earth in lowliness. In wondrous grace and condescension, the incarnate One has died in ignominy on the cross. It is a fact that the glorious One stooped to lie down a while in one of our graves, and

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then came forth therefrom, declared to be the Son of God with power; and now we look to see Him return in person, to reign in glory over a world which He has so closely identified with Himself, and towards which He has manifested such amazing love. Nor shall our hope of thus seeing Him return personally to reign ever make us ashamed, for this is the great theme of the promises and predictions of the New Testament; and the accomplishment of these faithful words shall issue in the most glorious revelation of God, and in the noblest manifestation of His richest grace. If enabled thus to learn lessons from the past, as we study the mighty events with which it is thronged in connexion with God's truth, we shall find our retrospect, though in some respects saddening, yet still a reviving one. We shall hear God speak, and see Him act. We shall be encouraged to trust, and learn how to hope; and while as Gentile sinners we look to Jesus as God's ensign, and even now find rest in Him, (Isa. xi. 10,) and hope for perfect rest hereafter, "the God of hope will fill us with all joy and peace in believing, and cause us to abound in hope through the power of the Holy Ghost."

Let us, in closing, make a personal and solemn application of this subject. Time past is a *chronicle* for us to read and view in connexion with truth, an *oracle* to which we should listen. It is written full of the most important events, and is intended to give answers to the most important questions. We have looked into the chronicle, let us ask some questions at the *oracle.* "Days that are past, is sin profitable? is there a single instance of one registered in your hoary chronicles, who ever found it so?" Hark! the answer is prompt and unequivocal. "*Not one.*" "The wages of sin is death." "Days that are past, is the world a suited portion for the heart of man? Have you the history of one of the votaries of fashion, or the slaves of Mammon, or the worshippers of fame, which proves that something beneath the throne of God can produce true and lasting happiness?" The oracle replies, "Millions have tried, but all have failed. Happiness apart from God is a delusive shade, luring the soul down to eternal misery." "Days that are past, is God faithful? He hath said He is. Is there aught written in your archives to contradict Him? Can you shew a penitent repulsed—a mourner uncomforted—a praying soul rejected—a bruised reed broken—or a trusting believer forsaken?" Quick as the thunder-peal succeeds the lightning-flash, and loud as its glorious tones, yet harmonious as the seraph's harp, a million voices shout, "*God is faithful!*" The days that are past all become vocal with the praises of *a*

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faithful God; all say to the pilgrim through time, "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." "Be of good courage all ye who hope in the Lord." Let each one ask, "What saith the past of my own history?" "Whatsoever a man soweth, that shall he also reap." This and similar texts intimate that our past should be considered as *prophetical* of our future. If in our past there is faith in and union to Jesus; then in our future there will be eternal life in all its fulness. If behind us, in our soul's history there is spiritual regeneration, then before us, in our destiny, there is a glorious resurrection. If the past has, through rich grace, been one of sincere service, though very imperfect; then the future shall be one of sinless, tearless service, without failure or fault, for ever and ever. Still, though the most devoted saint will ever find in his own past much to mourn over and be ashamed of—much that will lead him to say, "Enter not into judgment with thy *servant,* O Lord," therefore he must be ever going back, beyond all that relates to himself, to the finished work of Jesus. *There* is the only rest as regards peace, and the mainspring of holiness. His past sorrows, and the ever-present virtue of His sacrifice, can swallow up all our past of sin and unworthiness, and make our present a blessed and devoted life, and our future an eternal association with Him in joy and glory. To Him who is the "same yesterday, to-day, and for ever," be praises everlasting!

Notes on Scripture.

John XIX. 38.

A rich man, one of the most honourable and esteemed in Jerusalem, a member of Sanhedrim, and a disciple, unexpectedly appears at Calvary. This was Joseph of Arimathea, without exception the most singularly noble character introduced to us in the Gospels. This rich man had been *driven into concealment* by the plots formed against him by the Jews, on account of his defending Jesus in the Sanhedrim openly, (Luke xxiii. 51.) This is what John says (chap. xix. 38)—"Being a disciple," "κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων"—not "SECRETLY," for it is not "κεκρυμμένως" (though even the *adverb* might mean, as in the Septuagint of Jer. xiii. 17, "*in secret places*"), but "*secreted*," or forced to hide by reason of their plots. He was the very contrast to timid Nicodemus, bold and unreserved. Behold, then, this man suddenly returns to the city; and finding that all is over, he boldly seeks the body of Jesus, his beloved Master. And next, he and

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Nicodemus—two rich men, but the one all boldness, the other nervously timid—lay the body in its silent tomb. And where is the tomb? "In *the place where He was crucified*" (John xix. 41); that is, at the very spot where criminals were put to death, and where they used to be buried. Extraordinary as it may appear, *this very spot* was the spot where *Joseph's new tomb* was hewn out of a rock! The stony sides of the tomb—the new tomb—"*the clean place*," where Jesus was laid—were part of the malefactors' hill. His dead body is "*with the rich man and with the wicked*" in the hour of His death! His grave is the property of a rich man; and yet the rocks which form the partition between His tomb and that of the other Calvary malefactors are themselves part of Golgotha. Is there not here a fulfilment of Isaiah's words to the letter, and that in a way so unlikely, that no eye could have foreseen it but His who foreordained the whole?

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2 Thess. II.

The following is a literal translation of the passage:—"Now we entreat you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not quickly shaken from your mind, nor troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ has come. Let no one deceive you in any way. For [*it shall not come*] unless the apostasy have come first, and the Man of Sin have been revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or an object of worship, so that he sits in the temple of God, shewing himself that he is God. Remember ye not that while still with you, I told you these things? And now ye know that which hinders, in order to his being revealed in his own time. For the mystery of lawlessness is already working, only he who hinders [will hinder] until he be removed from the midst, and then shall be revealed the Lawless One, whom the Lord Jesus shall consume with the breath of His mouth, and destroy by the appearing [visibleness—resplendence] of His coming;—[*even him*] whose coming is according to the working of Satan, in all power and signs and wonders of falsehood, and in all deceit of unrighteousness towards those who are perishing, because they received not the love of the truth that they might be saved. And on that account God sends them the working of deceit to their believing the lie, that all may be condemned who believed not the truth, but found pleasure in unrighteousness."

The coming of our Lord Jesus Christ, which is here foreshewn as to take place at the destruction of the Man of Sin, is His second personal coming. This is clear, 1. From the word *παρουσία*, the literal and only sense of which is, coming, advent, becoming present: Christ's coming is, therefore, His personal advent; His becoming personally present in our world. 2. It is shewn also by the designation of the day it is to take place, as the day of Christ. The day of Christ is the day of His

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second coming, when He is to raise His saints and complete their redemption, and to judge and destroy His enemies, (Phil. ii. 16; 1 Thess. ii. 19, iii. 13, iv. 14–17; Matt. xxiv. 4, 30, 31.) 3. It is shewn to be His second personal coming, by the gathering together of living believers to Him. That is to take place at His second coming, and at no other time. He is then to send His angels, and gather His elect together from the four winds of heaven, Matt. xxiv. 31. And the believers who are then in life are to be caught up together with the glorified saints to meet the Lord, and are thereafter ever to be with Him, 1 Thess. iv. 17. 4. It is expressly defined as a personal and public coming by the expression, "appearing of his coming:" the word επιφανεια denoting visibleness, a coming that is manifest to the eye, and of dazzling resplendence therefore; as it is foretold that He is to come in power and great glory. 5. It is shewn also by the destruction that is then to take place of the Man of Sin, as it is foretold in many passages that at His second coming He is to destroy the beast and the false prophet, who are then to be leagued against Him, (Dan. vii. 9–12; Zech. xiv. 1; Rev. xix. 11–21; 2 Thess. i. 6–10.) 6. This is confirmed by the use of the same word παρουσία, coming, to denote the rise and the personal presence of the Man of Sin and Lawless One, in the scene in which he exercises the impious agency ascribed to him. It cannot be denied, therefore, that Christ's coming, foreshewn in the passage, is a personal, public, and visible coming, without in effect denying that the coming, presence, and agency of the Lawless One is a personal and visible one, and thereby converting the actors and events of the prophecy into mere shadows, and rendering it impossible to attach any clear meaning to any of its terms. For if the Man of Sin and Son of Perdition is a mere empty shade, can his assumption of the prerogatives and throne of God be anything more than an equally empty shadow? But as the coming, presence, and action of the Man of Sin and Lawless One are to be a real personal coming, presence, and agency, and his destruction is to be a real destruction, so the coming, presence, and agency of our Lord Jesus Christ are to be a real, personal, visible coming, presence, and agency; and the breath of His mouth, and the visibleness of His advent, by which He is to consume the Lawless One, are to be real, and are to accomplish the real personal destruction of that usurper of His throne. 7. If Christ's coming does not denote His coming in person, it must denote, as those who deny it that meaning affirm, a mere act of providence. But if the Thessalonians regarded it as denoting a mere act or event of providence that had already befallen them, why should they have been shaken from their mind and troubled by it? How should they have been excited, as by a spirit, or word, or letter, as though from the apostle, to regard it with disquiet and alarm? And how happened it, if that were their construction of the term, that the apostle did not remove their misapprehension by explaining the true nature of the providential occurrence to which they attached so false a meaning? 8. And finally, there is no other coming of our Lord Jesus Christ foreshewn, except

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His second personal coming, of which the apostasy and revelation of the Man of Sin here predicted can have been, or can be, antecedents. Nothing can be more indubitable than that the great apostasy that has taken place in the Church did not occur till ages after this prophecy was uttered; and nothing can be more certain than that no such personage as the Man of Sin and Lawless One here depicted has yet risen in the Church. To assume, therefore, that the coming here foreshewn of Christ was a mere act of providence, a mere infliction of extraordinary judgments by the usual agents, famine, pestilence, and the sword, is to assume that no such acts of providence have been exercised since the middle of the first century, and is thence in effect not only to deny that the prophecy foreshews Christ's personal coming, but is to convert it into a prediction that He was not for more than eighteen centuries to exercise any sway whatever over the earth, and exhibit Him as through that long period abandoning the Church as well as the world. It is, in fact, therefore, to justify the Lawless One in usurping the name and throne of God: for if the Most High has abandoned it, as the construction we are opposing implies, why may not the claim of the Man of Sin, that he has no divine superior, be legitimate? Such is the abyss into which those presumptuous interpreters precipitate themselves, who, to escape this announcement, that Christ is to come in person at the destruction of Antichrist, maintain that the advent here foretold is a mere intervention of providence,—an advent only of the ordinary second causes by which judgments are inflicted on the nations.

The advent of Christ foreshewn here, then, is His second personal coming; and the prophecy is accordingly consistent with itself, and with all the other predictions that relate to His second coming and His destruction of Antichrist. That the coming of Christ contemplated by the Thessalonians was His second personal coming, explains the doubt and agitation into which they were thrown by the report, as from Paul, that He had already come, when neither they were changed to immortal, as they had expected at His advent, nor, as far as any signals were discerned by them, had their friends who had fallen asleep in Christ been raised from the grave. Such a seeming disappointment of their most cherished and confident hopes must naturally have overwhelmed them with surprise and dismay. It harmonises the passage with Dan. vii. 9–14; Rev. xix. 4–21; 2 Thess. i. 6–12, and other prophecies, in which it is foreshewn that the Lord Jesus is at His second coming to destroy Antichrist. And it indicates that the reason that the last great effort of the hostile powers against Him is called the battle of the great day of God Almighty is, that it is to be the aim of the Man of Sin in it to verify his claim that he is above all that is called God, or is an object of worship. The question at issue in that conflict will be, Who is the Supreme God of this world,—Jehovah Christ or the Man of Sin? And the Lawless One will contemplate his expected victory over the Hebrews returned to Jerusalem—near which the battle is to take place—as a triumph over the Messiah, and an extinction of His claim to the homage of men and annihilation of His kingdom.—*From D. Lord's Theological and Literary Journal.*

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Reviews.

The Greek Testament: with a Critically Revised Text, &c. By HENRY ALFORD, D.D. In Four Volumes. Vol. IV., Part II. London: Rivingtons. 1861.

THIS second part of the last volume of Dean Alford's elaborate work on the New Testament contains the Apocalypse; and it is simply to give one or two extracts from the Dean's Commentary on this prophetical book, that we bring it before our readers. We are sorry to see him, at p. 242, obtruding the remark, "We are no believers in what has been (we cannot help thinking foolishly) called *verbal* inspiration." We should have thought that one whose whole book was a dealing with *words*, would have been only too glad to come to the conclusion, that these words with which he was taking such pains were *divine*, not *human*. But we do not mean to criticise the work, nor to notice its occasionally objectionable statements. As a whole, it is remarkably sound, much more so than works of that kind generally. It is a useful work, though not very original, and though sometimes slurring over, instead of examining difficulties. The author avows himself a millenarian in the following passage of his prolegomena:—

"On one point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation. I mean, the necessity of accepting literally the first resurrection and the millennial reign. It seems to me that if in a sentence where two resurrections are spoken of with no mark of distinction between them, (it is otherwise in John v. 28, which is commonly alleged for the view which I am combating,) —in a sentence where, one resurrection having been related, 'the rest of the dead' are afterwards mentioned,—we are at liberty to understand the former one figuratively and spiritually, and the latter literally and materially, then there is an end of all definite meaning in plain words, and the Apocalypse, or any other book, may mean anything we please. It is a curious fact that those who maintain this, studious as they generally are to uphold the primitive interpretation, are obliged, not only to wrest the plain sense of words, but to desert the unanimous consensus of the primitive fathers, some of whom lived early enough to have retained apostolic tradition on this point. Not till chiliastic views had run into unspiritual excesses, was this interpretation departed from."

And his criticism on the verse in the 20th chapter of the Apocalypse, relating to the first resurrection, is as follows:—

"It will have been long ago anticipated by the readers of this Commentary, that I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole Church for three hundred years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors, who are among the first in reverence of antiquity, complacently casting aside the most cogent instance

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of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain ψυχαὶ ἔζησαν at the first, and the rest of the νεκροὶ ἔζησαν only at the end of a specified period after that first,—if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which, in common with the whole primitive Church, and many of the best modern expositors, I do maintain, and receive as an article of faith and hope."

An Introduction to the Study of Prophecy, in the form of a Catechism. London: Wertheim, Macintosh, & Hunt.

On the whole a useful little work, though with some of its views we do not accord. The author affirms with some futurists, that "the temple of God," in which Antichrist is to sit, is a temple yet to be built by the unconverted Jews. To us it seems plain, that a temple built by unconverted Jews is no more entitled to be called "*God's* temple" (nay, less) than the Mosque of Omar. It seems to be blasphemy to call a temple built by the deniers of God's Son, "the temple of God." Would the Holy Spirit ever give such a name to such a place?

An Inquiry into the Apocalypse; with an Endeavour to Ascertain our Present Position on the Chart of Time. By the Rev. James Brodie, Monimail. Edinburgh: Johnstone, Hunter, & Co.; London: J. Nisbet & Co.

Mr Brodie's work must commend itself to the reader by its candour, modesty, and want of dogmatism. He writes as an inquirer throughout,—rather too much so in some places, where a more decided opinion might have been expected. We do not agree with his expositions as a whole, but there are things in them worthy of notice. We give, as a specimen, the following remarks on the title of the book:—

"*The Revelation of Jesus Christ.*—When we examine the writings of the Old Testament prophets, we generally find a title prefixed to the various messages which were sent by God to the nations of old. Some of these titles contain nothing more than an intimation of the person to whom the prophecy was communicated, with a notice of the time when it was given; thus, we read—'The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.' Other titles point out the subjects of which the prophecy treats. The judgments denounced on Babylon and Egypt, for example, are designated, 'The Burden of Babylon,' and 'The Burden of Egypt;' and the prophecy of Jeremiah, when famine was about to be brought on the land, is described as 'The word of the Lord that came to Jeremiah concerning the dearth.'

"In regard to the passage now before us, we are, therefore, led to inquire whether the words, 'The revelation, *apocalypsis*, of Jesus Christ,' simply indicate that the prophecy which follows is a manifestation of the divine pur-

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poses revealed to the Redeemer, and by Him communicated to the apostle, or whether they imply that 'the revelation of Jesus Christ,' that is, the shewing forth of His glory in the latter day, is the subject which the subsequent visions are intended to make known.

"In order to decide this question, we must consider the meaning of the words, and the manner in which they are employed in other passages of Scripture. The term revelation, *apocalypsis*, is of frequent occurrence, and is used to denote the making known of anything that was before concealed. When, however, the word is conjoined with the name of our Saviour, it is never employed to signify the revelation of a mystery by Him, but always refers to the manifestation of His presence and glory. It denotes the revelation *of* Christ, not a revelation *by* Christ. In 1 Cor. i. 7, 'the coming, *apocalypsis*, of our Lord Jesus Christ;' in 1 Pet. i. 7, 'the appearing, *apocalypsis*, of Jesus Christ;' in 1 Pet. i. 13, 'the revelation of Jesus Christ;' in 1 Pet. iv. 13, 'the revelation of His glory;' and in 2 Thess. i. 7, 'the revelation of our Lord Jesus from heaven,' evidently refer to the open manifestation of our Saviour when He comes again in His glory. In Gal. i. 12, Paul says that he received the gospel 'by the revelation of Jesus Christ.' In this expression we might at first suppose that he spoke simply of the truth having been communicated directly to himself by the inspiration of the Spirit; but when we find him immediately afterwards referring to the circumstances that attended his conversion, we are led to look on the expression as having a reference to that memorable manifestation of our Saviour's presence by which his heart had been changed, and he had been prepared for becoming a chosen vessel unto the Lord, to bear His name before the Gentiles, and kings, and the children of Israel. In farther support of this interpretation of the expression, we may remark, that, when Peter addresses the assembled disciples, Acts i. 22, he speaks of the apostles as more especially set apart as witnesses of Christ's resurrection, and intimates that the ability thus to testify from personal observation was a necessary qualification for the office of apostle. In like manner, Paul speaks of his having *seen* the Lord Jesus, as one of the circumstances that entitled him to exercise apostolical authority, (1 Cor. ix. 1, xv. 8.)

"These, we believe, are all the passages, excepting the verse now under consideration, in which the expression, 'the revelation of Jesus Christ,' is found. If, therefore, we are to be guided in our interpretation of the words before us by the sense which they bear in other parts of the sacred volume, we are led to conclude that the prophecy of which they are the title is not simply a revelation of the divine purposes given by Jesus, but is a description of those events which usher in and accompany, the manifestation of His glory in the latter day. It is a representation of the signs that precede His second coming, and is intended to direct the eye of the believer to the time when the Lord will enter into controversy with the nations, and visit with fearful tokens of His displeasure those who have despised His authority and persecuted His people.

"The things to be revealed are spoken of as 'shortly to come to pass.' The period that has already elapsed since the vision was made known seems to us so very long that this expression at first appears inapplicable. We must, however, remember that the words we have quoted apply to the whole of the apocalyptic prophecy, which, while it describes more fully the events that usher in the latter day, contains, at the same time, an account of Jehovah's dealings with His church during the whole period of the Christian dispensation. The Old Testament prophecies relating to our Saviour's appearance were given long before the Mosaic dispensation had come to a close, and at a time when the incarnation was an event in the distant future; but the prophecy revealed by John declares the purposes of the Lord in reference to the dispensation that had even then begun. Its introductory portion speaks of

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'the things that are;' it conveys counsel and reproof to the churches which were then in existence, and warns them of events immediately at hand.

"In the third verse, there is a blessing promised to those who read and hear the words of the prophecy, and keep the things which are written therein; from which we may understand that the Spirit of inspiration attaches very great importance to this portion of the sacred record, and that the benefits which may be derived from its humble and careful perusal are manifold and great."

Revelation, the Orb of Light. By the Authoress of "The Orb of Light; or, The Apocalyptic Vision." London: Wertheim, Macintosh, & Hunt. 1861.

We do not understand the greater part of this work, and we dissent from much of it; but we give our readers a specimen:—

"ON THE RESURRECTION.

"'There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High.' I cannot leave the recondite, corroborative writings of the last chosen apostle of the Christian Church; the corroborative phase of Redemption's glorious system, without looking again for a moment at the confluence of that river, the streams of which are to gladden our heavenly inheritance. I have said I could not trace the river any further than the ascension of Christ; but as we have seen the former and the latter rain descend from 'the white cloud,' from the bow of covenant grace girding the eternal throne; the dews of life exhaled from the ocean of life as it filled the great deeps of our earth, and return again to fill her pools; so here, I must return again to the conflux of that abounding river to look for a moment at a stream issuing there, still rolling on through channels of our terrene sphere, and uniting itself with the eternal source where first rose the water of life.

"'Behold, I shew you *a mystery;* We shall not all sleep, but we shall all be changed,' (1 Cor. xv. 51.) Is the doctrine of the resurrection a vague, undefined credibility in the Word of God, a bare possibility in the Christian creed? or is it founded upon vital, philosophical principle? Upon a foundation of faith pregnant with immortality? The answer is plain, like all the Apostle's arguments, the doctrine is rooted in Christ, the Author of life, the sovereign Giver of it to our world, it is brought under 'the law of the Spirit of life in Christ Jesus.' Or, as St Paul goes on to say, this law 'hath made me free from the law of sin and death,' (Rom. viii. 2.) We behold the laws of nature, and they are marvellous in our eyes; life springs into existence from the remotest depths of death; spring out of winter, the full corn in the ear, from the grain dead in the earth; manhood from a law of our nature dead to our comprehension as concerning the law of life contained therein. And so the law of life in Christ Jesus is one of the laws of His spiritual kingdom, life growing out of death, redemption out of the bondage of Satan.

"What He said concerning the Sabbath, may be said of the whole code of laws of His kingdom, of all the doctrines of life in Him: 'The Son of Man is Lord also of the Sabbath-day.' The Sabbath is nothing, but 'the Lord of life,' and 'the Lord of glory' endued it with life; preaching is nothing, but He endued His own institution with life; the sacraments are nothing, but administered with faith in Him, they are endued with life, (Heb. i. 3; Col. iii. 24; Deut. xxxiii. 27.) 'Ye will not come unto me, that ye might have life.' 'I have come that they might have life, and that they might have it more abundantly.' It is the same vital stream, the same law of life which is to quicken, to revivify the dark region of the long-forgotten dead. The work

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of Christ not only restored 'the Spirit of God' to the temple of natural life, but to the great charnel-house of the dead.

"'The Holy One' could not see corruption, immaculate nature could not decay, (Acts ii. 31-34;) with His last breath He commended His Spirit to His Father, (Luke xxiii. 46,) then having conquered sin and death, 'the Spirit of life' in Him rose One with the eternal Spirit of the Father, who restored it to the incorruptible temple, which had not forfeited its inherent, native life. And then, as that life had been laid down for the life of the world, and as that temple had suffered death, that death might be destroyed, the life of that blood was made efficacious to the grave of earth into which He had descended, (Lev. xvii. 11; Heb. xiii. 20.) 'That through death he might destroy him that had the power of death, that is, the devil,' (Heb. ii. 14.) Here are the title-deeds of the dead, these are the laws of the kingdom of God; the sceptre of the king of terrors was broken, 'life' triumphed over him who had the power of death. 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you,' (Rom. viii. 10, 11.)

"The doctrine of the resurrection was a very prominent one in the teaching of the apostles. They weighed in their minds the why and wherefore of it, and they grasped the mighty subject, and set the radical cause before us in few words: 'The Holy One and the Just, the Prince of Life,' (Acts iii. 14, 15.) They found the essential holiness of His nature to be 'the power of his resurrection,' made alike efficacious to all through Him, (Phil. iii. 10, 11.) Declared to be the Son of God with power, according to the *Spirit of holiness*, by the resurrection from the dead, (Rom. i. 4.) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it,' (Acts ii. 24.) 'Being put to death in the flesh, but quickened by the Spirit,' (1 Pet. iii. 18.) 'Like as Christ was raised up from the dead by the *glory* of the Father.'"

Hints from the Dawning; or, the Creation Story considered under the Laws of Light and Motion. Third subject: the Third Day. By EDWARD DINGLE. London: Judd & Glass, New Bridge Street. 1861.

WE give an extract from this curious book, that the reader may judge of it for himself. The greater part of the work is far from being within our comprehension:—

"We now leave the earth in her native heaven. She has already had time sufficient to incrust a large supply of her life-thread light. She is in hands where no want of her supplies for vital energy can occur, and in a scene where no enormous collapse of gravitation can break the thread of her power of union with the vital adjuncts, and so blow out the grand candle of her light. But the single fact, which by a powerful explosive was tried as a means to extinguish, some years since, house fires, that any sudden violence of heavy matter may break the thread of vital flowing fire in or on a body, ought to have shewn long since how certainly the universal pressure of all the earth's matter would snap the cord of vitality, if every cavern, or fluid, was not supplied with power of passage existence and retention by a unique and sufficient means of expansion—equal to overcome the superior pressure of the mass which was of heavier composition above. The cords that bind the universe together and tune the music of the stars are links of pure created light.

"The earth is ready for her bridal; like Eve she is worth that time and

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function, just as she is obedient in piety and graces, to the gift of her God. To her, it is all Divine gift, and short of that, like other females born on her bosom, her given and acquired graces and beauties are all she needs for her dower. If not a pure virgin in light she is worthless; the protective guard of their precincts,—and the might of His arm secures it beyond question. And if Eden could be no Paradise to the painter without the spotted coats of the leopard, the panther, and the royal port of the lion, truth constrains to believe that they aided only as parts of the distant background to the scene, toward the morning and evening light, as the music of their voices rolled around in solemn cadences, the dying landscape; so making the new class of quiet animals tremble and retire around Adam, he became aware, that as the protector—and friend of the loving, the harmless, and the peaceful, he was intended to be the created image of his God. Thus the idle dream of poetic mythology not only departs before the discoveries of geology; but finds the breath of the Scriptures echoing these facts, and places the whole reality on much more pure and sublime recognitions, while all difficulty about how Adam could name the genera of a universe is over. Those he did were only his domestics.

"Thus, in the recently-discovered cavern at Brixham, which declining tides are fast leaving further from the shore, and the valley which ends in the sea; the bones of rhinoceros and bear are found mingled in a common mass with those of the horse, the rat, and the mouse, the friend and scavengers of the day of man. Whatever flow of waters filled it through its several mouths after the mingling of both classes of animals over the earth, with the leopard and his game, the deer, and the elk; yet it is not surprising they should be found together in caverns left by the flow of the common law of general revolution. It is true, we are told, there shall be an age, when the changes over this earth under another new system of light and power, will find the congeners of the carnivora so altered in nature, that the poet's idea of common mingling will take place. Such change for a new era in them, is in exact accordance in principle with the variations other earlier creations underwent at the arrival of a new day-spring from on high.

"The simple fact, regarding the incapacity of the carnivora to bear all the effulgent light and heat of the sun, as well as that deer, unlike cows, never thrive in hotly-manured states of the soil, proves how certainly their first stages must have been found in the beginning of the sixth day, and that as man and his associates emigrated, they were to give place to him, and fear an increase of light. This age of future peaceful mingling is perfectly consistent with the Almighty's determination to fully attest the creation as a whole, is redeemed in the blood of the Prince of Peace; and that all shall honour it consistently in one connexion of the 'double' in due season. Man alone being responsible for his share to the old covenant of faith in the Word of God. The peaceful fellowship of all animals, no scripture ever gave authority to connect with the day of the first Adam, but it must come in after the great miraculous agencies and terrible judgments which we now await at the second coming and reign of the Lord Jesus Christ."

The Shadow of the Future; or, An Attempt to Explain the Revelation of St John the Divine, with a few Remarks upon the Probability of the Approximate Destruction of the Mohammedan Power, and of the Speedy Accomplishment of all the Dates mentioned in Daniel. By C. D. Second Edition, Revised. London: Rivingtons, Waterloo Place. 1861.

This is little more than a paraphrase on the Revelation,—given with-

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out controversy, though without much originality of view. We give a paraphrase on the 20th chapter:—

"St John saw an angel coming down from heaven, who binds Satan for a thousand years, that he should deceive the nations no more until the thousand years should be fulfilled. The commencement of this blessed period, hinted at by Daniel, is not far distant; it will follow the fulfilment of the times of the Gentiles, and is usually called the Millennium, during which Christ and His risen saints will govern the earth. After the thousand years Satan will be loosed a little season, and there will be a return on the part of man to an opposition to Christ's kingdom of righteousness. And St John saw thrones, and they sat upon them, refers to the judgment of the quick. And St John has also a vision of the saints who suffered martyrdom, and of those who kept the truth as it is in Jesus, and they reign with Christ a thousand years. These are the risen saints who will govern the earth. But the rest of the dead will not live again until the thousand years are finished, when they will rise at the resurrection of all for the final judgment. Blessed and holy is he that hath part in the first resurrection, for on such the second death (when whosoever is not found in the book of life is cast into the lake of fire) has no power. And when the thousand years are expired, the conspiracy of Gog and Magog will take place, of which Ezekiel speaks in the 38th and 39th chapters of his book; which conspiracy will be overthrown by the direct interposition of Providence, and Satan will finally be cast into the lake of fire and brimstone, where the followers of the beast and the false prophet already will be, and they shall be tormented for ever and ever. The Word of God says, that no idolater or unbeliever shall enter into the kingdom of heaven.

"And St John saw a vision of the final judgment, when every man who has lived rises from the dead to be judged, after which there will be no more death, for death and hell are cast into the lake of fire. The wicked are also cast there, and this is the second death, the first death having taken place here, after which we are in misery or in happiness waiting for the resurrection of our bodies, when those who are not redeemed will experience the second death by being cast into the lake of fire to be tormented for ever and ever."

Ezekiel's Sign, Metrically Paraphrased and Interpreted, from his Fourth and Fifth Chapters. With Notes; and Elucidations from the Sculptured Slabs of Nineveh. By W. B. GALLOWAY, M.A. London: Rivingtons. 1861.

THIS is a well-written metrical paraphrase of two chapters of Ezekiel, with interesting and able critical notes. The book is a small one, but worth perusal. We take one of its "Notes" as a specimen of the latter part of the volume:—

"'Thou shalt *bear their iniquity.*' The expression has sometimes the force of bearing the *punishment* of the iniquity; but it appears to me that in this case it has not that force, but rather of bearing the *provocations* of it. This is the more important, as the days of the prophet's lying on his left side and on his right side do not at all correspond with the number of the days of the siege in which their iniquities were punished; and far less can they be understood to correspond with the number of *years* of their predicted punishment, on the principle of Ezek. iv. 6: '*I have appointed thee each day for a year.*' But they do correspond with the years of their *provocation,* as may be seen from the subjoined tables.

"The total duration of the siege, as reckoned in Scripture, was not less

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than 530 days, or upwards—namely, one year, five months, and twenty-eight days. Bishop Newcome attempts to reconcile this duration with the number of Ezekiel's days of bearing the iniquities, by assuming that there is a deduction made for the time during which he supposes the Chaldean army to have been withdrawn from the siege to encounter the army of Pharaoh. But, not to mention that the allotting of exactly 120 or 160 days to that withdrawal would in any case be wholly arbitrary, while Scripture gives no countenance to this mode of reckoning the duration of the siege, but uniformly states it as above, it plainly appears, on the other hand, that the withdrawal of the Chaldean army, mentioned in that place of Jeremiah, was altogether *prior* to that siege. The mention of it is made in connexion with Jeremiah's attempt to leave Jerusalem in the earlier part of the reign of Zedekiah, whose accession is related at the beginning of this portion of the prophet's narrative; whereas the commencement of the final siege was towards the end of the ninth year of that king, and it is related by Jeremiah considerably later. It appears probable, from Ezek. xvii. 15, 16, (which is apparently dated in the sixth year of Jehoiakim's captivity,) that the request for succours from Egypt was made in the sixth of Zedekiah; and in the following year, being the seventh of Zedekiah, the king of Babylon made an expedition against Jerusalem and against Ammon. In the last cited verse it is predicted that the divination which had been taken against Jerusalem should appear to have been falsified in the unsuccessful result of the siege then attempted; and this, therefore, probably was the occasion on which the siege of the city was raised by the succour of the Egyptian army. But this was all over before the ninth month of the ninth year of Zedekiah, when the final siege commenced. The conjecture of Bishop Newcome is therefore not only wholly arbitrary, but contrary to the facts of the history.

"The absence of any correspondence between the 390 days of Ezekiel, and the duration of Israel's *punishment*, may have been the cause why the LXX. translators, or some of their transcribers, (including the Codex Chisianus of Origen's Tetrapla,) have altered the number 390 to 150 or 190, perhaps with a view to bring it into correspondence with the number of years from the commencement of the siege of Samaria to the second year of Cyrus, when the decree was issued permitting their return from captivity, that interval having, according to Jackson, been 190 years. Thus the reading of the LXX. may probably be no better than a rash conjectural emendation to make the text square with an interpretation which is not the true one. But in justice to these ancient translators, it must be mentioned that in some copies the reading is, or was, 390:—'In quibusdam vero est *ἐνενήκοντα καὶ τριακοσίας ἡμέρας*, ... quomodo legit Polychronius, et hæc notat, *ἄλλη ἔκδοσις περιέχει ἐνενήκοντα καὶ ἑκατὸν ἡμέρας, alia editio* habet nonaginta et centum dies.' Theodoret's interpretation is grounded on the reading of the Septuagint, 150; but from his mode of dealing with it, it may be doubtful whether that reading has not been arrived at by subtracting the 40 years of Judah from 190: 'Cum enim tribuisset centum quinquaginta dies Israel, et Judæ quadraginta, rursus, tanquam de uno corpore unaque cognatione locutus, cum centum nonaginta diebus conjunxit, conjunctasque rursus divisit et ait, *Et dormies super latus tuum dextrum*,' &c. In general agreement with the scheme of interpretation, which has been indicated above, as having perhaps originated the alteration of the reading from 390 to 190, Theodoret interprets the 40 years of Judah as meaning the 40 years of Judah's Babylonish captivity still remaining to be endured up to the first year of Cyrus: 'Significant quadraginta dies Juda quadraginta annos illos qui deerant septuaginta annis. . . . . Sed triginta jam transierant anni: trigesimo siquidem captivitatis suam prophetiam exorsus est divinus Ezechiel, circiter annum quintum Jeconiæ captivitatis, a quo usque ad annum primum Cyri Persæ reliqui quadraginta explentur anni,' &c.

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"Dr Fairbairn, who will, perhaps, be longer remembered for his translations from German Theology than for his own commentary on Ezekiel, pronounces more decisively than he is warranted against the view of those who interpret the 390 days of the prophet's *bearing* Israel's iniquity as representing the years in which God *bore with* their iniquity. 'Such a line of inquiry,' says he, 'leads entirely in the wrong direction for both houses; as it refers to the time of iniquity being *committed*, not of iniquity being *borne*; to the contracting of the guilt, not to the enforcing of the penalty.' It had not occurred to Dr Fairbairn that God was *bearing their iniquities* all the while that they were inflicting these provocations, or he might have spared a very sweeping note, in which he states that 'it is by the neglect of the consideration adduced above that the false interpretations of the vision,—which unfortunately comprehend all that have been written in this country, [prior to Dr Fairbairn's,]—have gone so much astray.' On the contrary, Dr Fairbairn's own interpretation, in which he treats the whole 430 years as meant to express only a kind of dreamy parallelism with the years of the Israelites' sojourn in Egypt and in the wilderness, might not satisfy my reader. Dr Fairbairn scouts the idea of any exact verification of the numbers in relation to this prophecy as 'bald and meagre literalism.' 'He,' pronounces he, 'who would interpret in such a style the symbolical visions of an Ezekiel, is incapable of entering into the rapt emotions of such a mind, and must necessarily flounder at every step. For here we have to do not only with a lively and fervid mind, which is ever breathing life, as it were, into the dead, but that mind in a state of ecstasy, a kind of divine dream, in which the past appeared to return again, the old forms were seen springing up anew; yet only that the prophet might find in them the fitting shapes in which to clothe the new things concerning God's kingdom that were through the Spirit, fashioning themselves in his bosom.' I feel sure that the writer did not mean irreverence; but does he express his idea of the state to which the successful interpreter of Ezekiel should assimilate himself?—

'Not in deep sleep, but in the visioning
    Midway between
The active living thought, and the thin world
Of dusk eyed dreaming; when the memories
Are dormant half, and half a-wandering,
To mix, like weirdest witch's cauldron drugs,
Things that have happen'd in old time forgot,
And those whose interest lived but yesterday,
    With other things that we
    Mortals can never see.
Not in deep sleep, but in the uncouth life
    Wherein whate'er
Waking, we have thought most upon, comes back
In a new garb, and startles us awake,
Or keeps us bound in wilful fantasy,
Until its tale is told, and all its train
Of maskers have performed their antic feats
And dizzying dances through the brain; at once
    Presto! they change—behold
    The maskers turn'd to gold.'

This early recollection of some talented lines of W. B. Scott comes nearest to the thought suggested; but I deprecate such an idea of dreamland being applied to prophecy or commentary.

"More legitimately, but still inconclusively, the same author attempts to shew that the expression 'bearing their iniquities,' means bearing the punishment of their iniquities; and he cites Num. xiv. 33; Lev. xix. 8; Isa. liii. 12;

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Ezek. xviii. 19, 20, xxiii. 35. To this it may be replied, that the question of the meaning depends much on whether it be *they* who bear their iniquities, or *God* who bears their iniquities. The same verb (to bear) will be found in the latter usage in Isa. i. 14, Jer. xliv. 22, where the meaning is the *enduring* or *bearing with* their provocations. It must be remembered that the prophets often represented or personated God to the people, as well as, on the other hand, they personated and represented the people before God. In this respect very fitly they typified the Mediator between God and man; and, thus viewed, the idea of atonement receives an indirect illustration. Either *man* must bear the iniquities or *God*. In the former case it is punishment or judgment: in the latter it is bearing with, or *forbearing*. Christ, the King, instead of avenging Himself upon the transgressors His rebellious subjects, endured the contradiction of sinners against Himself; bore with their provocations and outrages; even unto death forbore and endured them; and, by enduring overcame the evil with good, and washed out the provocations with His blood. This enters into the idea of the atonement, God and man united to bear."

The Prophecies of Daniel Collated and Expounded. By Francis Bodfield Hooper. Extracted from the Author's Exposition of the Apocalypse. London: Rivingtons. 1861.

We extract the introductory chapter of this pamphlet, as useful in itself, and as giving our readers a specimen of the work:—

"The most convenient method of exhibiting Daniel's chronological prophecies and their applications, in a small space, will be to give abstracts of them in parallel columns, inserting within brackets, as I proceed, such hints as may serve to indicate the application of the abstract and special symbolisations, and appending subsequently such a sketch of the history referred to, in those parts of the several prophecies which enter into details, as may serve to elucidate them as a whole. By this method an exposition of each prophecy separately, and of the whole collectively (as far as the occasion requires), will be made in chronological order; while at the same time the parallelisms in the several prophecies which indicate an identity of reference will be brought into one view. In the first instance, however, the synthetical structure and apocalyptical character of the book must be noticed.

"I. *The structure and contents of the whole book.* These will best be exhibited by the following tabular view:—

Chap.	*Contents.*	*By whom seen, or the actors.*	*Date.*	*Description.*	*Relating to, or time included.*
1.	Introductory.	Nebuchadnezzar and the four "children."	1st of Cyrus.	Historical.	1st of N. to 1st of C., = 70 y.
2.	*Dream* of an image.	by Nebuchadnezzar	2d of Neb.	Symbolic Vis.	The 4 kms. & final power.
3.	The golden image.	by Nebuchadnezzar	in N.'s reign.	Historical.	The "3 ch." in N.'s reign.
4.	*Dream* of a tree.	id.	id.	Symb. Vis.	N. (& his km.?)
c. 5.	A hand writing.	by Belshazzar.	last yr. of B.	Symb. Rev.	End of 1st km.
e. 6.	Daniel in lions' den.	Daniel, Darius, &c.	1st of Dar.	Historical.	2d kingdom.
a. 7.	*Dream* of 4 beasts.	Daniel.	1st of Bel.	Symb. Vis.	4 kingdoms & "time of end."
b. 8.	*Vis. of* Ram & Goat.	Daniel.	3d of Bel.	Symb. Vis.	3 kingdoms & "time of end."
d. 9.	The "70 sevens."	Daniel.	1st of Dar.	Enig. Revel.	3 kingdoms & "time of end."
f. 10–12.	"The scripture of truth."	Daniel.	3d of Cyrus.	Enig. Revel.	3 kingdoms & "time of end."

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The letters prefixed to the last six items indicate the chronological order. From these it will be apparent, that the order of time is altogether disregarded in the arrangement of the last eight chapters. It must not, however, be thence inferred, that the book consists of a number of separate pieces, which have been put together without any regard to order or plan. On the contrary, there is discernible a most complicated, systematic arrangement, in connexion with a mystical numerical system, similar to that of the Apocalypse. In consequence of the last vision having been wrongly divided into three chapters, twelve divisions are made in the A. V., whereas there are really *ten* natural divisions in the book. Of these, *five* are Visions, and *five* are narratives. The contents of the several divisions will shew the reason why chronological order has not been observed in the arrangement of them. After *the Introduction*, (which points out the time comprehended in the whole book, and thus establishes its unity,) there first occurs a symbolic Vision of a generic and abstract character, which exhibits the *termini* within which the whole would be included, and presents a picture in miniature of the four great kingdoms, and of the power that was to succeed and surpass them. This power, during their time would be only as a little "stone;" but, between their downfall and the second—the Roman—"time of the end," would fill the earth as "a great mountain." Thus this Vision was general, and more comprehensive than any of the others. And in it a general outline having been sketched out, it was proper that the details relating to the founder of the first kingdom should next be introduced. Accordingly, the account of the golden image follows; and then Nebuchadnezzar's dream of a tree. Having thus entered upon details, and doubtless, in order to avoid breaking the close connexion in which it was desired to place the four last prophecies, the other details relating to the first and second kingdoms were transposed to this place. The consequence is, that the particulars lie together, and the four coterminous prophecies together; and the general result of the arrangement stands thus:—I. Introduction. II. General Outline. III. *Four* Details. IV. *Four* Prophecies.

"But while the book thus appears, on a first inspection of it, to contain *ten* divisions, it will be found on more accurate investigation, that some of these are subdivisions, and that the author's plan has been to divide his work into *seven* more or less parallel sections. The fact that the Masorites traditionally divided the book into seven parts, is sufficient to shew that this is the true view of its structure. And that John, who has in so many instances followed its precedents, has in like manner divided his seventh trumpet into *seven* partially synchronising lines of crisis, tends to confirm this view. The following, then, will be the correct exhibition of the synthetical arrangement in the order of time. I. After an Introduction (i.), the account of an image seen by Nebuchadnezzar (ii.), of the copy he made of it (iii.), and of his own destiny (iv.). These form one division, as having reference to Nebuchadnezzar as the founder of the fourfold kingdom. II. The Vision of the four beasts (vii.). III. The Vision of the ram and the goat (viii.). IV. The handwriting on the wall (v.). V. Daniel in the den of lions (vi.). VI. The seventy sevens (ix.). VII. 'The scripture of truth' (x.-xii.).

"II. *The twofold signification and mystical character of the whole.* The whole of the seven divisions were intended, I doubt not, to bear two senses, a literal and a mystical. As to the symbolical portions, this is clear: and the historical were no less meant to be typical of future events. The history of 'the three children' represented the treatment which 'the children of Israel' would receive under the Babylonian kingdom, and their ultimate deliverance. Daniel's being cast into the den of lions did the same under the Median kingdom.—That the mystical character of the book, in respect of numerosity, is identical with that of the Apocalypse is manifest. The numbers *three, four, seven,* and *ten,* and arrangements of words and divisions so as to tally with these numbers, pervade the whole work."

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Forgiveness of Sins and Reconciliation to God. By HAY MACDOWALL GRANT, of Arndilly. Montrose: George Walker. London: James Nisbet & Co. 1861.

THIS is a very precious little work; full of heavenly truth. We give its closing chapter:—

"Reader, a few striking texts respecting the forgiveness of sins have been placed before you, and although the observations with which they are accompanied are simply the remarks of a poor fallible mortal like yourself, yet the texts are truths selected out of God's blessed message of 'peace and good-will to men,' and they will not return to Him void, but will be to Him as a sweet savour of Christ, either of life unto life in them that are saved, or of death unto death in them that perish.

"What will they be in your case? What impression, let me ask you, has the exhibition of these texts made upon you? Have you, while perusing them, asked your own heart the solemn and all-important question, 'Are my sins forgiven?' Am I yet reconciled to God? Have I believed to the saving of my soul? If there be any uncertainty about the matter, and if your forgiveness and acceptance be not perfectly clear, then my counsel to you is in perfect accordance with the cry of the Spirit and the bride. Accept their most loving invitation. Go to Christ. Place yourself instantly on your knees before Him; for you have only to bend the knee of your soul to reach His feet. Ask Him to wash you in His blood, and to speak your sins forgiven. Look upon His bleeding hands, His feet, and His side, and you will soon hear His voice speaking to your inmost heart, and telling you that He suffered this for you, that with His stripes you might be healed. And, O! rise not from your knees until you are enabled, through the power of the Holy Spirit, to believe God's record of His Son, 'that the blood of Jesus Christ cleanseth you from all sins, and that God is faithful and just in forgiving even you.'

"But, reader, if you be a brother already saved of the Lord,—if the glorious proclamation of the forgiveness of sins has come to you, not in word only, but in power, and in the Holy Ghost and in much assurance, then give God thanks that He has, in His great mercy and grace, enabled you to take the first great step in salvation; but remember that it is only the first step,—great, blessed, and saving though it be,—for there is a meetness for the inheritance of the saints still to be wrought in you by the Holy Spirit dwelling in you; and that Christ, whom you have realised as your Saviour, has yet to be formed in you, transforming you into His likeness, and making you altogether a new creature.

"Forgiveness of sins is the first great necessity; but God forbid that any man shall account it the all in all of salvation, 'for without holiness no man shall see the Lord.' And whilst I rejoice that in our day thousands upon thousands are realising the blessedness of being reconciled to God through faith in the atoning blood of the Lamb, I tremble lest, from the scarcity of well-instructed pastors to feed the flocks, men may rest contented with a state of dwarfish piety, which may lead to instances of such flagrant backsliding, as may tend to the disparagement of evangelising work even among some of its ardent supporters.

"The Spirit and the bride say, 'Come;' and as one who has heard and believed to the saving of his soul, it is my privilege and my joy to cry also, 'Come;' but hark to the voice of Christ saying—'Surely I come quickly.' And we who profess to be His saved ones must ever live here, so ready to meet our Lord, that we too shall respond from our inmost souls, 'Even so, come, Lord Jesus.'"

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Extracts.

Longevity among the Jews.

One of the blessings promised to those who "fear the Lord and walk in his ways," is that "they shall see their children's children," (Ps. cxxviii. 1–6.) Although sin has often deprived us of this, as of many other blessings, and the afflictions which are necessary for God's children may in many cases consist in the early removal by death of those we love, still there is no doubt that this is one of those gracious promises which have their fulfilment in numberless instances.

This is especially the case amongst the Jews. Though they forfeit and lose those blessings, which can never be enjoyed until "they return and seek the Lord, and David their king;" and we must mourn to see to what an awful extent the declaration of the prophet applies to their present condition, who says, "Their fear toward me is taught by the precept of men," (Isa. xxix. 13,) yet it is evident that this promise is and has been wonderfully fulfilled among them.

If they had not been preserved, as by a miracle, amidst the oppression and persecution they have endured as a nation in former times, they must have perished; but God has said concerning them, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all," (Isa. lxv. 8.) God has not only spared them, but He has prepared them for their glorious vocation as a people, that they may be God's witnesses among all the nations of the earth, by giving them a remarkable capacity for living uninjured in all climates and regions of the earth. They seem to be fitted and prepared to endure all the extremes of heat and cold. Change of temperature and locality does not affect them as it does others.

The remarks of Dr Boudin on this interesting subject, in the "Cosmopolitism of the different races of mankind," as quoted by Dr Frankel, in his "Monatschrift fur Geschichte und Wissenschaft des Judenthums," well deserve notice. They shew most clearly, that in this as well as many other respects, although God punished them, when He "scattered them among all people, from the one end of the earth even unto the other;" and although it is awfully true, that "among those nations they have found no ease, neither has the sole of their foot had rest," (Deut. xxviii. 64, 65,) yet in His wrath He hath remembered mercy, He has not left them to perish, but has preserved them for the time when all the purposes of His love towards them shall be fully and gloriously accomplished.

Dr Boudin says that "the Jewish race alone is capable of living in any part of the globe, and is propagated and developed, not only without losing its nationality, but also, owing to the peculiarity of the Jewish constitution, which can adapt itself to every climate, flourishing

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there even better than the original inhabitants themselves. The moral and religious importance of this statement, grounded on the most careful investigation, and on statistics which may be relied on, must be evident to every one." "Is not this a clear proof of the work which God has committed to the Jews, whose mission it is," according to Dr Frankel, "to promulgate throughout the world the truths of the unity of God, and the unity of the human family."

Dr Boudin says:—"One tribe alone has as yet been found able to prove to mankind its power of ubiquity. One race alone is in reality cosmopolitan. This is the Jewish race. 'Without visible faculties for longevity,' says Lamennais, 'the Jew lives everywhere, nothing can exterminate him.' The Jew is to be found in all parts of the globe; he is found in Europe, from Gibraltar to Norway; in Africa, from Algiers to the Cape of Good Hope; in Asia, from Cochin China to the Caucasus, and from Jaffa to Pekin; in America, from Monte Video to Quebec. During the last fifty years he has travelled to Australia.

"It is worthy of notice, that in many countries where Jews live in their dispersion, a marked difference has been found between them and their neighbours in the proportion of births and deaths, and also in the susceptibility for different diseases, none of which have, almost without exception, affected the Jews only, while they have entirely escaped the contagion of other diseases that have abounded around them.

"In Prussia, the following observations have been made during the course of nineteen years, from 1822–1840. Among 100,000 of the Prussian population, the average number of deaths was 2963; among the same number of Jews, it was only 2161.

"Among 100,000 Prussian children and 100,000 Jewish children born during the same period, the returns are as follows:—

	Prussians.		Jews.
Stillborn	3,569	...	2,524
Died during their first year	17,415	...	12,935

"In Algeria the official account of deaths is as follows:—

	Number of deaths among 100,000 inhabitants. Europeans.		Jews.
1844	44·6	...	26·1
1845	45·5	...	36·1
1847	50·0	...	31·5
1848	42·5	...	23·4
1849	105·9	...	56·9

"This great difference would be still more striking if the European population, like the Jewish, consisted of aged people as well as children, and if their frequent returns to Europe did not greatly diminish the number of deaths recorded in Algeria among Europeans.

"The increase of the Jewish population in France is in the same proportion as that of the French themselves.

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In Holland, it is as	2 to 1
In Prussia and the Palatinate, as	3 to 1
In Switzerland, as.	4 to 1
In Algeria, as	7 to 1

"It appears from statistical tables that there is not sufficient foundation for the opinion that has generally prevailed, that the different races of mankind can live in any part of the world. On the contrary, many facts lead to the belief that this is not the case. Colder climates are more suited to the European constitution than the tropical regions.

"Negroes cannot be acclimatised in the south of Europe, nor in North Africa, where the negro population is kept up by the importation of other negroes.

"Although the English and French Antillas, Bourbon, the Mauritius, and Ceylon, are within the tropics, it seems to be doubtful whether the negro race can accommodate itself to the climate.

"It appears indeed that the negroes are acclimatised in the Southern States of America, but the mortality is excessive in the Northern, and an enormous proportion have become insane.

"The Jews flourish in every country. The statistics of the Jewish race with regard to births, diseases, and deaths, are entirely different from those of the nations among whom they dwell."—*From the "Jewish Intelligence."*

Wandering Jews.

The story of the Wandering Jew is common to many nations, and has prevailed for many centuries. That a human creature should be doomed to perpetual vagabondage, should lead a deathless life, should bear the penalty of an enforced earthly immortality, is something very terrible to contemplate; that he should have no resting-place, should outlive every social tie, should long for death, and "dig for it as for hidden treasures," should envy those smitten of Azael—the child, the old man, the young mother—but should never know what it is to die,—such is supposed to be the fate of that man whose singularly terrible story is known as the legend of the Wandering Jew.

This is the legend:—Cartaphilus was porter to Pontius Pilate, governor of Judea. He saw the Just One arraigned in the hall—clothed with purple, crowned with thorns, mocked, buffeted, spit upon; he heard the people choose a murderer in preference to the Messiah; he heard the voice of Pilate, "Take ye Him, and crucify Him, for I find no fault in Him;" he saw the soldier drag forth the "Man of Sorrows," and, in bitter hatred and bold scorn, this Cartaphilus struck Him with his fist, and bid Him go the faster to the cross,—"Go faster, Nazarene; why dost thou tarry?" And so the legend tells us the Nazarene looked round upon him, and said, "I, indeed, am going, but thou shalt tarry till I come!"

Matthew Paris tell this story, but it was current before his day. The

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Wandering Jew was reported to have been seen by many persons in various ages, and in different countries, and was represented as a very devout man, for it appears that he was converted to Christianity very shortly after the ascension of our Lord, and that he spent his long life in making known the truth of the Gospel, and in distributing whatever money he possessed to the poor.

The legend probably originated from an old tradition of the Church, that one of the disciples was especially set apart for pilgrimage on earth until the consummation of all things. This tradition was founded on the words of our Saviour addressed to Peter, on the latter asking what would become of John, the disciple whom Jesus loved—"If I will that he tarry till I come, what is that to thee?" In consequence of this expression, we are told that the "saying went abroad among the brethren that that disciple should not die;" but it is strongly pointed out that the expression itself might bear a very different signification.

A deathless life on earth being the lot of one man fixed itself indelibly on the human mind. It is scarcely possible to suppose that one peculiarly favoured of heaven should be condemned to so cruel a punishment; and it is not surprising, therefore, that the penalty should have been shifted—by tradition—upon one who was supposed to have offered personal insult or violence to the Saviour. To our minds, however, there is something singularly abhorrent in the idea that our blessed Lord, who healed the high priest's servant, who cheered the dying thief, should curse one of the wretched beings who hurried Him to crucifixion. We have no faith in the story—we regard it as a legend, nothing more; but it is a legend which retains its hold with peculiar tenacity on the human mind. Many impostors, availing themselves of the popularity of the legend, have personated the Wandering Jew, many writers have seized upon the subject to give interest to a poem or tale. Godwin's "St Leon," Croly's "Salathiel," Sue's "Wandering Jew," are all founded on the same story; so is Mrs Norton's "Undying One;" so also is Beranger's little piece, which Bowring has translated into English:—

"One glass of water, Christian true!
    To him that's weary—gracious Heaven
Reward thee. I'm the Wandering Jew,
    By the eternal whirlwind driven;
By years not worn, but sore opprest,
    And longing for the judgment-day,
Praying for rest, to find no rest,
    Cursing each morn's returning ray.
        Ever, ever
      Earth revolves, I rest me never—
      Ever wandering—ever, ever!

"And eighteen centuries now have sped
    On the dark wrecks of Rome and Greece;
I have seen the ashes scattered
    Of thousand shifting dynasties;

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Seen good, unfruitful good, and ill
Prolific, while the tempest roll'd;
Seen two new worlds the circle fill
Which one world occupied of old.
Ever, ever
Earth revolves—I rest me never!

"The ceaseless change is Heaven's decree—
On dying things I fix my heart,
And scarce I love them ardently
Ere the wild whirlwind cries 'Depart!'
The poor man asks relief—my hand
Is stretch'd the debt of love to pay—
But ere sweet charity's demand
Is granted, I am whirled away—
Ever, ever!

Less poetical, but more particular in detail, is the ballad quoted by Bishop Percy, wherein the Wandering Jew is supposed to relate his own story. From this relic we quote the following:—

"Whenas in faire Jerusalem
Our Saviour Christ did live,
And for the sins of all the worlde
His own dear life did give;

"The wicked Jews, with scoffes and scornes,
Did daily Him molest,
That never till He left His life,
Our Saviour could get rest,
When they had crown'd His head with thornes,
And scourged Him to disgrace,
In scornful sort they led Him forthe
Unto His dying place:
His own dear cross He bore himselfe,—
A burthen far too great,—
Which made Him in the street to faint,
With blood and water sweat.

"Being wearye thus, He sought for rest,
To ease his burthen'd soule,
Upon a stone; the which a wretch
Did churlishly controul;
And sayd, 'Awaye, thou king of Jews,
Thou shalt not rest thee here!
Pass on: thy execution place,
Thou seest, nowe draweth neare.'
And thereupon he thrust Him thence;
At which our Saviour sayd,
'*I* sure will *rest*, but *thou shalt walk*,
And have no journey stay'd.'

* * * *

"He hath past through many a foreign place:
Arabia, Egypt, Africa,
Greece, Syria, and great Thrace,
And throughout all Hungaria:

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And lately in Bohemia,
  With many a German towne;
And now in Flanders, as 'tis thought,
  He wand'reth up and downe."

The appearance of the Wandering Jew, or rather of some individual who chose to adopt the character, has excited public attention on several occasions. There is an old picture which represents the consternation caused by the arrival of the wanderer in a "German towne," about the middle of the fourteenth century.

The legend of the Wandering Jew is only a legend; but the story is suggestive. Is not the Wandering Jew a type of the Jewish people? Very striking is Jewish history, from the call of Abram to the rejection of the Messiah. The beautiful simplicity of the pastoral life of the patriarchs; the touching story of Joseph; the cruel bondage in Egypt; the extraordinary deliverance and exodus; the wandering in the wilderness; the age of chivalry; the establishment of royalty; the culmination of national prosperity in Solomon; the long line of kings of Israel and Judah—some good, some bad—of bad the longer scroll; the darkening gloom of idolatry, broken now and again by light from heaven; the captivity; the return; the re-erection of the Temple—how familiar are all these circumstances, and how much of interest attaches to them all! The Jews were a mighty people—remarkable for heroic valour, for the cultivation of the arts of peace, for a legislative policy and a polished literature, with which no other nation could compare; they were the wonder of the world. Jerusalem was the joy of the whole earth. What are they now? A people dispersed among all nations, exposed, until very recently, to oppression and contempt, and for a long period denied even in England the rights of citizenship. No portion of the civilised or partially civilised world is without the Jews. Their number is estimated at six millions, but this is only an approximate calculation. In Poland the Jews are most numerous. More than three hundred thousand are settled in European Turkey. An equal number may be found in the African and Asiatic provinces of the Ottoman empire. They are to be met with in China and on the coast of Malabar. They swarm in Bokhara, and may be seen in Madagascar and on the western coast of Africa. They are found in Circassia and Cochin China, in all the countries of Europe, and in the United States of America.

No race of men has ever adhered so tenaciously and so successfully to its own peculiarities of faith and custom as the Jews. They are everywhere, but they are everywhere Jews. "I will buy with you, sell with you, talk with you, walk with you," says Shylock; "but I will not eat with you, drink with you, nor pray with you." Sojourning everywhere, they are everywhere strangers—the wide earth their refuge, the narrow grave their home. Among the blonde nations of the north the Jews have dark hair and eyes; among the dusky nations of the south this is quite the reverse—so true is it that they everywhere form a distinct people. Differing thus physically and socially

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from those among whom they dwell, they cherish among themselves a remarkable uniformity in religion, faith, and practice, and have but one mind on the destiny of the Hebrew race. They look for restoration to their own land, and there is something very touching to hear read in a Jewish synagogue the lamentations of the prophets over Jerusalem, or to listen to the penitential accents of the prayer—

"Lord, build! Lord, build!
Build Thy house speedily;
In haste, in haste, even in our day,
Build thy house speedily!"

They are looking for emancipation; they are relying on the promises given to their fathers; they rejoice in hope of a glory which shall surpass the glory of Solomon. There are the rumours of a proposed purchase of the Holy Land from its Moslem rulers; rumours of a temple to be re-erected at Jerusalem—of a new city on the site of the old city, built on the ground-plan of Ezekiel's vision. Napoleon I. is said to have entertained the idea of enrolling the Jews into an army, and marching them back to their own land. Towards that land they look with interest—thitherward they turn, in spirit yearning after the old possession.

No race has suffered more than the Jews from persecution. In 1080 they were banished from France, and many of them put to death on a charge of sacrificing a Christian boy at the passover. Nine years later they were cruelly massacred in all parts of England, and five hundred of them being beseiged in York Castle, cut each other's throats, to avoid falling into the hands of their enemies. They were inhumanly butchered and tortured by King John, and compelled to ransom their eyes and teeth at an immense cost. Seven hundred Jews were murdered in London, because one of their number had accepted more than the lawful rate of usury. They were compelled to adopt a peculiar costume; they were accused of all sorts of crimes, from clipping the coin to poisoning the wells, and were hanged, burnt, drowned, beaten to death, according to the taste of their persecutors. Chaucer appears to have believed the Jews capable of any cruelty. In the "Canterbury Tales" he makes the Prioress relate the story of a child murdered by the Jews, and at the close of the poem, he refers to

"Young Hew of Lincoln, slain also
By cursed Jews, as it is notable,
For it was but a little while ago."

Marlow gives a fearful autobiographical sketch of a Jew in the character of Barabbas; he kills the sick, poisons the wells, cherishes Christian thieves, (a mediæval Fagin,) practises physic to enrich the priest with burials, and keep the sexton busy, slays friend and enemy by stratagem, and

"After that I was an usurer,
And with extorting, cozening, forfeiting,
And tricks belonging unto brokery,

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I fill'd the gaol with bankrupts in a year,
And with young orphans planted hospitals;
And every moon made some or other mad;
And one would sometimes hang himself for grief,
Pinning upon his breast a long, great scroll,
How I with interest had tortured him."

Charges such as these were freely circulated about the Jews, and led to the most horrible atrocities. So lately as 1852, there was a violent outbreak against the Jews at Stockholm; and a few years earlier, the Jews suffered a cruel persecution at Damascus, on the unfounded charge of making away with a Greek priest. The disabilities to which the Jews in England were long subjected have been removed, but not without very strong and determined opposition. A Jew in England and America can now freely exercise all the rights of citizenship; but this is only the result of a long contest.

Nowhere else are the Jews so degraded and despised as in the Holy City. They are not suffered to desecrate with their presence the site of the temple; nor, indeed, if permitted, would they enter the gate leading to the Mosque of Omar, from a belief that under it are buried the parchments of the Pentateuch. There is a portion of the wall, near the southwest corner of the enclosure of the temple, which bears unmistakeable signs of great antiquity. It is significantly named "the Jews' corner." To this spot, hallowed by so many tender associations, they are permitted to repair, to bathe with tears the foundations of their beloved temple—tears which should melt the stony hearts of their oppressors. The Jews of the Holy City have a house of learning, where one hundred rabbis study the law and the traditions. They are supported by voluntary contributions usually collected at the feast of Purim. But the Jews of Jerusalem are utterly despised by the Moslems; and the boy who donkeys the traveller to see the sights, exhausts the calendar of Moslem imprecations on the stubborn beast, and ends at last by calling him a Jew!

The Jewish population of Egypt numbers about 10,000, of whom nearly 7000 are in Grand Cairo. Though now undisturbed in the practice of their faith, the oppressive exactions of the Government, and the fear of renewing the persecutions of former times, have taught them to dissimulate. Dressing in filthy rags, and living in houses of the meanest external appearance, they strive to seem even more wretched than they are in reality, in order to escape taxation.

In Europe, the Jews fare the hardest in Spain and the Roman States, especially in the latter. They are compelled to dwell in one quarter of Rome, to submit to much hard usage—most of all, to be perpetually in danger of having one of their Christian servants re-enacting the Mortara story.

The Jew, however, whatever his apparent condition, and however hardly used he may be on occasion, exercises an influence and a power quite unequalled by his persecutors.

"The pound of flesh which I demand of him
Is dearly bought, is mine, and I will have it."

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Furnishing the Gentile with money—supplying his wants so long as there is a prospect of the supply yielding profit—the Jew ofttimes holds in his hand the power to buy and sell the men who despise him and his "usances." He holds the sinews of war, claims tribute from kings, commands armies, sways cabinets, works his will, and makes his fortune. He knows the power he wields; he can bear to be despised and rated:—

> "You call me misbeliever—cut-throat dog,
> And spit upon my Jewish gabardine,
> And all for use of that which is mine own.
> Well, then, it now appears you need my help:
> Go to, then; you come to me, and you say,
> *Shylock, we would have monies!*"

Money is, indeed, the great power of the modern Jew. "Money," says Solomon, "answereth all things;" the Jew holds money, and, in holding it, is the master of all things. There were thousands to cry out amain when Montefiore became sheriff, when Rothschild was returned for Parliament; the faith of bigotry took fright to have a Jew in civil authority, but saw no harm in borrowing Shylock's money!

The Jews have been compelled to turn their attention to the accumulation of money. In every age they have been celebrated for their wealth. "Rich as a Jew" has become a proverb. Their supposed wealth has brought upon them cruelty and opposition. Their real wealth is a known fact. But modern Jews can do something more than make money: Mendelsshon, Heine, Bendemann, Boerne, Meyerbeer—these are no Shylocks, breeding gold. We owe a heavy debt to the Jews that has nothing to do with five per cents. They are the librarians of our revelation; in their laws we recognise the grand outline of moral obligation; in their poetry we find the highest excellence; in their aphorisms a body of sound wisdom. By them our religion was originally founded, professed, and propagated. The Jews, therefore, command our respect, enlist our sympathy, and incite in us a desire to see them restored to something of their old grandeur—heightened, strengthened, intensified by a recognition of Him who was greater than Solomon.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—Does the writer of "The Epistles to the Thessalonians, and the Lord's Coming," think that either his point, or the one he is opposing, can be dogmatically stated, so that *either must* be so? Is there not much to be said on both sides? I have long been wishing to get light on the point, but hitherto have failed to be satisfied. Has the writer in your journal thoroughly weighed before God the truth he is writing on as to detail?

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The passage in 1 Thess. iv. 13–17, is peculiar to Paul. There is no scripture that I am aware of that reveals a similar truth *as to the facts.* Moreover, the translation is grievously deficient, inasmuch as "those that sleep" is not in the least connected with *in Jesus.* It really reads thus:—If we believe that Jesus died and rose again, so also those that have slept will God bring, by means of Jesus, together with Him; for the Lord himself will descend, &c. &c. Now read the 1st of Acts, and see how Jesus went up. The world knew nothing of it; yet there were two heralds in shining garments, and an express revelation to the *one hundred and twenty only,* that they are not to gaze up into heaven expecting Him back at once; but that, though he had told them it was not for them to know the times and the seasons as to restoring the kingdom to Israel, yet they *were* to know that, in like manner as they had seen Him go into heaven, so He would come *from* heaven, though the actual moment was not revealed. This passage, coupled with John xiv., as to His going to prepare a place for them in His Father's house, and coming again to receive them to *Himself,* seems to be distinct from the flaming fire and the vengeance, with all the mighty angels, of the Second Epistle to the Thessalonians.

The day of the Lord, as prophetically announced in reference to the kingdom, is surely a distinct thing from what Paul wrote. "This *I say unto you, by the word of the Lord,*" and "We are not willing that you should be ignorant of it," clearly implies they were ignorant of it, until Paul communicated it to them. Especially let us remember that 1 Thess. iv. 13–17 is a distinct revelation as to the dead in Christ, and those who are in mortal bodies; dead, observe, as to their *bodies only.* A believer's spirit does not sleep in death, only his body.

Your correspondent has fallen into an error as to the waking and sleeping of the next chapter, most likely from losing sight of the express meaning of the previous announcement concerning the dead and mortal *bodies* of those who form the Church of God. If he will take the trouble to look at the words in the original, he will see at once that "wake" should really be translated "watch;" and that the word translated "sleep" is entirely different from that translated "*sleep in Jesus.*" Now, as believers are not of the night, but of the day, so they should be watching, and not sleeping; but, whether or no, sleeping or watching, since they were of the day, and therefore objects of safety, not wrath, they would live together with Jesus at the same time, or simultaneously. Upon this point they were to exhort and edify one another εἰς τὸν ἕνα—as they were doing.

Is it, of *necessity,* an announcement to the world, because a shout, an archangelic voice, and the trump of God, are spoken of? Why should you limit God, and say He cannot give a distinct and sonorous call to His saints, whether in mortal bodies or dead ones, to come forth, without letting the world hear it? The world did not hear "*Lazarus, come forth!*"—*only those who were present*—though they afterwards knew the fact; and as Jesus went up into heaven without any one, save the hundred and twenty, the first-fruits of the Church, knowing it, why should He not come in like manner to the harvest? There are difficulties, to my mind, in the way of either view being dogmatically stated; but the preponderance of evidence is in favour of there being *two* παρουσίας, but only *one* ἀποκάλυψις—yet I do not positively assert: I say, I do not know.

The remarkable absence of the word ἀποκάλυψις in the First Epistle, seems to make the παρουσία *there* a coming or presence *for* His saints; while the two being together in the Second Epistle, indicates, to my mind, a presence of Christ in judgment *with all* His saints.

Moreover, the double use of the word ἐπὶ, in composition, and with αὐτον, in *our gathering together unto Him,* would appear like the personal protec

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tion of Christ to the Church by His presence, *before the Wicked One is revealed.*

If you like to insert this in your journal, pray do, my object being merely to elicit truth.—Yours faithfully in Christ, CECIL TURNER.*

MALVERN WELLS, *Oct.* 22, 1861.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—How far you are right in calling the new doctrine among Mr Darby's followers Socinian, I do not say. But it is time that all Christians, especially prophetical students, should we warned against them. Will you then insert the following extract from the review of Mr Stanley's "Tracts," which appeared in the London *Record?* The writer is shewing their heresy on justification:—

"It is simply full and free pardon, and God personally righteous in bestowing that full and free pardon. The meaning of the righteousness which is revealed in the gospel, according to these tracts, is only that God is personally righteous in freely pardoning a sinner. The righteousness of Christ is shut out altogether as an element of justification. Justification with him is a mere negation; it is merely pardon; it is only forgiveness. 'C. S.' fails to see, or, at all events, fails to state, that though I am *pardoned,* I am not *justified.* Mere pardon is not justification. It is no part of his gospel that the law has a precept as well as a penalty. He does not teach that after I have been punished (in my surety) for all the breaches I have made in the law, and thus, so far, stand clear with it, the law still has a demand on me, and that for a perfect obedience. I was bound not only not to break, but perfectly to *keep the law,* the whole law. I have broken the law; Christ's death is the penalty for that guilt of mine; but to the law's positive, iterated demand for my obedience, the gospel of 'C. S.' has no answer; while, blessed be God, the glorious gospel has. The whole work of obedience of the Lord Jesus Christ is excluded from this new gospel. For aught that 'C. S.' teaches, the surety might have come at once from the throne in heaven to the cross on Calvary, atoned there, and returned. His life of perfect obedience on the earth is practically useless: practically it is completely excluded from the gospel contained in these Tracts. As an example to us for obedience, it is not referred to: as a positive keeping of the law in our place, and so working out and bringing in for us an everlasting righteousness, it is substantially, if not in express terms, ignored and denied. The gospel, with him, is God coming to a sinner, offering him pardon; not with a righteousness that is spotless, perfect, complete, to make him altogether *just.* He does not see that *to be just* means not only not to have broken, but actually to have kept the law. He takes the lowest view of the law of God: he treats it as the law of man, which is satisfied if you do not do certain things, and which otherwise leaves the whole disposal of your time and actions to the

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* Our correspondent expresses himself rather incautiously when, in the first sentence, he charges the author of the article in question with dogmatism, and then affirms that our authorised translation of the passage in dispute is "grievously deficient." He surely must have known that, though the passage is a peculiar one, there is no slight weight of critical authority with our translators. Our correspondent's translation makes the apostle write very awkward Greek, to say the least of it. We do not, however, enter on this question further than to remind our correspondent that Dean Alford sees no "grievous deficiency" in our translation, but very much the contrary. He defends our version as the right one, and he is no mean authority.—ED.

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freedom of your own will. God's law is exceeding broad. It not only says, Thou shalt *not* do this, but thou *shalt do* that. It commands, as well as prohibits. It says, If you do this, you must be punished; and it says, moreover, Thou shalt also do these things, and always do them. We must *continue* to do *all things* that are *written* in the book of the law. The essence of the glorious gospel lies in this, that the Lord Jesus not only bore our penalty, but did our work; that He bore the curse of the broken law, and also, at the same time, magnified and made it honourable. He was obedient unto death. And this whole work of His—His obedience unto death—is called in the Scriptures, and proclaimed in the gospel as, the righteousness of God. We who believe in Christ are, in Him, not only pardoned but justified men,—obedient in His obedience, righteous in Him, with all the righteousness of God. We have, in the person of our surety, suffered all the law's penalty, and fully and perfectly obeyed all its precepts. This is the righteousness which is revealed in the gospel, which is brought nigh to us, by which God is just while He is a justifier.

"This whole matter may be illustrated by a reference to the mercy-seat above the ark. What the gospel, as told by 'C. S.,' sees, is simply the golden cover of the ark blood-sprinkled. There his gospel begins and ends. But the gospel, as taught in the Old Testament and in the New, goes deeper down, is broader, wider, more perfect. The golden cover of the ark—the mercy-seat—rests upon the ark. The ark contains but one thing; it is the two unbroken tables of the law, written by God's own finger, after the first tables had been broken. They are kept there, magnified and made honourable there. The gospel taught in the holy of holies under the trembling light of the Shekinah is more than a gospel of simple pardon; it is also a gospel of a completed righteousness—a law wholly kept, ever perfect, never broken. It is on that ark and the law contained therein that the whole rests—on Jesus Christ typified by that ark, the Lord our righteousness: on the golden mercy-seat so supported, God sits and righteously bestows righteousness and strength. 'In the Lord have I righteousness and strength:' and that is something better than mere pardon.

"'C. S.' 'argues' that, because the phrase, 'the righteousness of Christ,' is only found inferentially in the Word of God, there is, therefore, no such thing. He dwells on the frequency with which the phrase, 'the righteousness of God,' is used, and attempts to shew that it means only God's own personal righteousness in exacting the penalty from His Son before He extended pardon to us. Does he, then, deny that Christ is God? What the gospel reveals and brings near is indeed the righteousness of God, for Christ is God. It is not the personal righteousness of God; for a revelation of that attribute of His character is no gospel to a sinful man. Herein is the very terror of the law—that God is just; the sweetness and glory of the gospel is, that He is a justifier as well as a just God; not only that He is righteous, but that He brings near a righteousness which by faith is made ours; for 'He hath made Him, who knew no sin, sin for us, that we might be made the righteousness of God in Him.' It is the righteousness of God; for God the Father was the source, author, originator of it; He it was who devised this way whereby He might be both just and a justifier. It is the righteousness of God; for God the Son actually accomplished this righteousness: coming, as in the fulness of time He did come, in our nature, with the law in His heart, delighting to do the Father's will, to speak His word, to finish His work. It is the righteousness of God; for the Holy Ghost actually applies the righteousness to the believing one, works faith in him, gives him the needed grace and strength to lay hold of God, and thus to become one with Christ—righteous as He is righteous, not only pardoned, but accepted in the Beloved. It is the righteousness of God as opposed to, and contrasted with, the righteousness of men, which in its best estate is but filthy rags: for of righteousness, we having

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none, Jesus Christ is of God made to us righteousness, 'Jehovah our righteousness,' we being made the righteousness of God *in Him.*

"All this we had thought to be the doctrine taught by the whole Church of God. 'C. S.' is an exception. And do not let our readers mistake us. We are not quibbling about mere words. We are not taking a part for the whole. We are not saying, because this doctrine is not in one part of a certain Tract, therefore it is not in his teaching. The idea of pardon for justification, and of the personal attribute of the righteous God, as being the righteousness preached by the gospel, is expressly stated and argued all through a Tract of twenty-four pages, devoted solely to this object: it forms the substance of more than one of the smaller Tracts; and it runs through the whole of the other Tracts, with scarcely an exception, cropping out everywhere. The Tracts are published at the cheapest rate, are specious, have taking titles, and have been given away broadcast, and spread far and wide. We seek to put them down: at all events, to warn each and all of our readers against them; and generally against the tracts of this school."

I am yours,

A Lover of Luther's Doctrine.*

Poetry.

JERUSALEM'S DAYSPRING.

Thy Light is come!
Zion, arise and shine.
On thee has risen at length
The glory of the Lord,
The glory of thy God.

Lo, darkness covers earth,
With universal veil.
Thick darkness overspreads
The nations near and far,—
Darkness that may be felt.

On thee, thy glorious Sun,
Jehovah, shall arise;
O'er thee, when all is night,
His glory shall be seen,—
Bright herald of the dawn.

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* For further information as to these doctrines, we refer our readers to an article in vol. xi., p. 371, and to a paper in the present number. We are glad to find some religious journals taking up the cause of truth at last. We have been sounding a warning-note for years, and we do not mean to let the subject drop. The zeal with which the party are now propagating the Socinian view of the sacrifices is remarkable, and it shews the direction in which Plymouthism is moving.—Ed. *of Q. J. P.*

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To thee the nations crowd,
And in thy light they walk.
Zion, to thee they look;
Kings to thy brightness come,
Great dayspring of the world!

No more thou need'st the ray
Of this terrestrial sun.
Thy noon is ever fair;
No more thy silent night
Shall need this earthly moon.

Jehovah is thy Light,
Thy everlasting Sun.
Thy God thy glory is;
Thy days of mourning now
Are at an end for ever.

Awake, put on thy strength;
Zion, awake, arise;
Put on thy raiment fair,
Holy Jerusalem,
The city of the King.

No more, no more the foe
Shall pass within thy gates.
No more the unclean shall tread
Thy blessed streets.
Zion, thy King is come!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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APRIL 1862.

Art. I.—JOHN FOX'S "CHRIST TRIUMPHANT."

It may interest our readers to get some acquaintance with an old work, written in Latin, "*Christus Triumphans:* Comœdia Apocalyptica," when they know that this piece was written by *John Fox*, the famous Martyrologist. He calls it "*Christ Triumphant:* An Apocalyptic Drama." It was published first at Basil, or Basle, in 1556, while Fox himself was abroad on the Continent, during the days of Bloody Mary.* But in 1672 we find T. C. of Sidney College editing and publishing the book at London, and dedicating it to all teachers and men of letters, "on account of the remarkable elegance of its style, that fitted it so well for being used in schools." Accordingly it appeared in 1672, with a recommendatory preface (also in Latin) by T. C., wherein he reminds the reader that it is good to instruct our youth by such compositions as this, referring to the example set by *Castellio's Dialogues*, the *Christus Patiens* of Grotius, and Buchanan's *Jephthah and Baptistes.* The printer was "Robert Clavel," in the street "Little Britain," and the motto on the title-page is "*Spiritus et Sponsa dicunt Veni Domine,*" a right application of the often misapplied invitation of the Spirit and the Bride to the Lord, whom they there entreat to enter on His promised kingdom.

One of our reasons for introducing our readers to this curious piece is, that it brings out a view of *The Thousand*

* It was translated into French and published at Geneva, with the following title:—"Le Triomphe de Jesus Christ, Comédie Apocalyptique, traduite du Latin, en rithme Francoise et augmentée d'un petit discours de la maladie de la messe, par Jacques Bienvenu."

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Years which, though wholly untenable, and now abandoned by all, was prevalent in the Reformation period. It will be somewhat interesting to see this view developed in this sacred drama, of which we propose to give a succinct account, accompanied by translations of some of the passages in blank verse. The characters introduced, all of them, have reference to Scripture-truth and Scripture-history; most of the names that seem strange are compounds of Greek words, whose simple meaning at once discovers the author's mind, just as do the names introduced in Bunyan's "Holy War." Let us present the personages to the reader, and then hear the prologue.

DRAMATIS PERSONÆ.

Eve.
Mary.
Satan.
Christus.
Petrus.
Saul, who is also Paul.
Psyche, the human soul.
Raphael, an angel.
Ecclesia, mother-church.
Psychephonus, (caller of the soul,) } lictors.
Thanatus, (death,) }
Nomocrates, (power of the law,) a tyrant.
Adopylus, (janitor of Hades,) a servant.
Anabasius, (one who comes up,) a messenger.
Archiereus, high priest.
Nomologus, (discourser on the law,) a priest.
Polyharpax, (griping,) a scribe.
Dioctes, persecutor.
Pornapolis, (city of fornication,) the whore Babylon.
Pseudamnus, (pretended Lamb,) Antichrist.*
Africus, }
Asia, } young men.
Europæus, }
Hierologus, (discourser on holy things,) a preacher.
Chorus of Five Virgins.

Satan having accused the children of Eve, Nomocrates receives the handwriting from heaven, by which *Psyche* (the soul) is handed over to hell, and *Soma* (the body) to death. Meanwhile the children of *Ecclesia*, (the Church,) Europæus, Africus, and Asia, are seized by Nomocrates, and detained in the prison of *Sciolethron*, (shadow of death,) to be handed over to *Thanatus*, (death,) his lictor. Ecclesia herself begins to be in peril. But when all seems ruined, and no help of man at hand, Christ (who is *Philanthropus*, lover of man, as Satan is called *Misanthropus*, hater of man) appears and assists the wretched sons of Adam, frees Psyche from hell, gives Soma

* In one of his sermons Fox speaks of "the *false horned-lamb*," referring to Rev. xiii. 11.

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the hope of a better life, and delivers the three sons of Ecclesia by means of Paul and Peter. He further strips *Nomocrates* of his right to the handwriting, and punishes Satan by sentencing him to chains for a thousand years. After a time, Satan, let loose again, raises terrific commotions and uproar by means of Antichrist, the pseudo-lamb, the enemy of the true Lamb and His Church. But the Lamb triumphs, and the Church is clothed for her marriage. The theatre is rent with deafening applause.

PROLOGUE.

"Peace be to you, and fruit of all your toils!
Silent attention from you is the suit
Of a new poet (to his audience new),
While a new spectacle he brings before you
Upon the stage, nought else than *Christ Triumphant!*
Oh that we saw Him coming in the clouds
Triumphant! and perhaps that day is near.
There shall be no stage spectacle that day,
For with these eyes we shall behold at last
The things fulfill'd that God has promised long.
Meanwhile be not unwilling for a time
To gaze, as through a lattice, on the likeness
Of these realities set forth before you.
Our theme is holy—all from that blessed book
The Apocalypse, and speaks of things which all
Have heard oft-times, but which no eye has seen.
Lend me, then, sacred silence, such as men
Refuse not when they meet in sanctuaries.
Why should not eyes as well as ears be holy?
First, we shall set before you the true form
Of God's own Church; then Satan's rage and fury;
Next *Antichrist* revealed, with the dire tumults
Raised everywhere by the Babylonian harlot.
Nor less upon the stage shall come *Nomocrates*
Who with his bill of charges troubles souls.
But yet at length *triumphant* over all
Christ shall be seen. Such is the scene before you.
Be silent, then; lend us your ears, we pray;
We hire your tongue for silence, and we seek
Exemption from both sneers and flatteries,
And envy, and all malice. Morose Aristarchus,
And biting Memmius, be far from us;
For we sing with the Graces; and we know
That we are not Roscius, but, on the other hand,
We fondly trust that you are not as Momus.
The actors seek to please you all;
The poet seeks to injure none,
But to do good to all that come.
The same he asks of you again,
And will applaud you in return.
If this dramatic piece seem lengthen'd out,
Remember that the matter is most varied.
I own it has its chinks and chasms wide,
Arising from the nature of the theme;

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But still good men are pleased with what is fair,
The ill-intention'd not even with the best.
Such is our prologue. It is a brief compend
Of our dramatic piece, which is not brief."

This is the plain introduction, not certainly poetical, but in the approved style of the old Latin dramatists. The first act then opens. We hear *Eve* lamenting the misery brought into the world; then by a wide stretch we find ourselves at the side of *Mary* lamenting her son, Jesus. They communicate their sorrows, and Eve asks much about Jesus, and has just been told His wondrous history and His death without any cause in Him why He should die, when they are startled by a fearful sound overhead, a sound of war and uproar. At last Mary exclaims—

"What can this be? Unless that heaven itself
Is shaken into ruin, what can this mean?"

But Eve replies—

"Let us wait calmly, for I think the issue
Must be the bringing forth of some strange wonder.
Great God!—O let us flee! 'Tis Satan, Satan!
Breathing out rage and fury"——

It turns out that this is the battle spoken of in Rev. xii., Michael and his angels having been fighting in heaven against the dragon; and here is the old dragon in his flight and disaster, belching out malice and impotent revenge. Part of Satan's soliloquy is as follows; its poetry far from Miltonic, and yet the vein of thought resembling Milton:—

"Woe! woe! Yet after all boast not, O Michael!
Enjoy your victory; 'twas not won by you,
Nor is it yours! For if the Godhead help thee,
Is it then wonderful that victory came?
Were it a battle without God, between
Me and all angels, archangels, and cherubs,
And seraphs too, and though all came upon me
In one tremendous onset, soon they should know
How I would grasp them; and with hands, nails, heels,
Thrust down, tear, crush them, and their brains dash out!
Break their strong loins, grind every bone, stamp down,
Trample, and thresh, and pound them, beat and bray them!"

Thus Satan raves; then suddenly he descries Psychephonus and Adopylus, with whom he condescends, after a furious scolding, to talk over the story of his defeat. But this scene passes, and we find ourselves listening to the calm voice of Jesus, risen victorious o'er hell and death. He brings out Psyche from her prison, while Satan looks on and gnashes his

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teeth in desperate but impotent hate. Christ triumphant, as he passes on, speaks to Psychephonus and Adopylus:—

"O death, I am thy death! O grave, thy grave!"

While happy Psyche, delivered from death, hell, guilt, adores and wonders:—

"My Jesus, I am Thine! Whate'er I am,
I owe it to Thy merit so abundant."

"*Maximo merito Tuo,*" is the expression. But while Psyche is getting from her Lord still further tokens of victory, she turns pale. Christ asks, "Why tremblest thou?" "Behold him at my right hand, Satan!" Forthwith, Satan is compelled to deliver up the indictment containing all his charges against Psyche, and it is nailed to the cross. After this, Christ speaks:—

Christ. "In heaven and earth, all power to me is given.
Come hither, Raphael; take this key from me,
(It is the key of yonder bottomless pit;)
This tether, too, and hurry off at once
This hater of man's race, and bind him fast
In that abyss."

Raphael. "My Prince, it shall be done as Thou hast spoken."

Christ. "Let him be there shut up, and firmly held
That he assault not any one on earth
During the thousand years that now begin.
There is my seal to seal the prison-door.
And now, O Psyche, go to my disciples;
The good news let them hear. Then for a time
We both shall up to paradise ascend,
Where you shall wait in joy a little season
Thy brother Soma's resurrection-day."

The First Act ends with these words. Our readers cannot fail to notice the singular view entertained by Fox regarding the thousand years. Along with not a few in his time, he fancied that the first thousand years after our Lord's resurrection formed the period foretold in Rev. xx. 1–4. It was a singular belief, no doubt, but yet it was not rare. They fancied that Christ, during those years when the gospel gained so many triumphs, had won His millennial victories; for they had heard not only of the martyrs' noble testimonies, but of the Roman empire at length professing the faith of Jesus. It was this, in part, that misled them; and partly too the circumstance that it was not till the first thousand years after the death of Christ that Popery began to wield the sceptre so irresistibly over the world.

When Popery had begun to develop itself, then (they concluded) the time foretold in Rev. xx. 1–4 was completed, and

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Satan had been let loose for a little season. We find Fox in his "Acts and Monuments of the Church," vol. i., p. 139, calculating that about the year 324, when the persecution under Licinius ended, and Constantine openly used all his influence for Christianity, the millennium began. "After which year," says he, "according to a preordinate counsel of God, when His severity had been sufficiently declared upon His own house, it pleased Him to shew mercy again, and *to bind up Satan, the old serpent,* according to the twentieth chapter of the Revelation, *for the space of a thousand years,* that is, from the time of Licinius to the time of John Wycliffe and John Huss; during all which time, albeit certain conflicts and tumults have been among certain Christian bishops themselves, in the Church, yet no universal murdering persecution was stirring before the preaching of John Wycliffe, of Huss, and such others." Many in Fox's day, as well as Fox himself, were in the fullest sense men who waited for the Second Coming of Christ, not because they were premillennialists, but because they believed that they were entered upon "*the short time*" during which Satan was loosed, and which was to be ended by the Great White Throne.

We find not a few other writers—such as Chytræus, (who wrote "Explicatio Apocalypsis" in 1571), whose system in some respects differed from this—all coming to the same result, viz., the expectation of the sudden appearing of Christ. This class of writers held that from A.D. 73 to 1073, *the thousand years* ran their course, the gospel being preached, and the Church comparatively unmolested by persecuting oppressors. But in 1073, the power of Gregory VII., Hildebrand, manifested itself, exercising such fierce tyranny and opposition to the truth, that no one could mistake the full development of "*the Man of Sin*" foretold in 2 Thess. ii. And inasmuch as the Turks were specially troublesome and formidable to Christians at the same period, they concluded that in that ferocious adversary they had discovered "*Gog and Magog.*" Nothing, therefore, in their theory remained to be fulfilled but the sudden Appearing of the Lord, who was to "consume the Man of Sin with the spirit of His mouth, and destroy him with the brightness of His Coming." Although, therefore, they were one with us in interposing no millennium between their day and the Coming of Christ, it was not for the same reasons as we. It was, we believe, with this idea before him, that Luther so often spoke to this effect: "The last day is not far off." And Latimer: "Antichrist is known throughout all the world, wherefore the day is not far off; so that it may come in my days, old as I am."

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These explanations may aid us in understanding the attitude of parties in this sacred drama, and some of their allusions and expressions. Let us meanwhile proceed to ACT II. The first scene of it introduces to our attention the angel Raphael thus soliloquising:—

"A captive, and fast bound a thousand years,
Satan, so irresistible till now,
Lies in his prison-house; for so our Prince,
The King of kings, was pleased to command.
He that bound others is now bound in chains!
Yet is he to be loosed again and to go forth
From his dark cell to work ill for a season,
And to deceive the world and all its tribes.
That is the hour when sad calamity
Shall furiously assail the Church of Christ.
And then *Pornapolis* (the whorish city)
Shall borrow from the dragon all his power,
And act as his vicegerent far and wide.
Alas! disaster and distress not small
Too surely she shall work, when forth she sends
Her cruel agent, her *Dioctes* stern.
Yet nothing but the body shall he hurt;
The souls are ours, and have a place with us
In heaven, for so the Lamb of God
Has by His blood made sure. To Him be thanks,
Eternal thanks, for He has won it all!"

Then follow samples of persecution, some of them curiously neglectful of all chronology. In Scene 4, a messenger from hell, Anabasius, appears, carrying letters to *Pornapolis*, the whore of Babylon, from Satan still bound, urging her to carry on her cruel work busily and unrelentingly—

"Until that, loosed from the Tartarean chain,
He once again appear upon the scene,
When the thousand years have run their course."

At the opening of ACT III. we find *Ecclesia* lamenting her oppressed state; and then, in the Second Scene, *Nomocrates* (the *law-power* in the soul) alarming her by his demands. But in the next scene we find (and this is one of the anachronisms of the piece) this tyrant suddenly getting news of Christ's resurrection and all its blessed results. We find *Psychephonus*, one of his attendants, appearing on the stage in great trepidation and excitement:—

Psycheph. "Fear meets me everywhere, nor do I see
An end of fleeing"——
Nomocr. "What's this? What's happen'd? What's all this confusion?"
Psycheph. "Evil, Nomocrates, nothing but evil now!"
Nomocr. "Speak out—speak plainly! What is this you mean?"
Psycheph. "Willing or unwilling, all is lost to me!"

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Nomocr. "What is it? Can't you tell at once what is it?"
Psycheph. "All, all, I say, is lost!"
Nomocr. "Then tell it out."
Psycheph. "We are buried! Yes, I say we 're buried all!"
Nomocr. "What?"

At this moment two more attendants appear, viz.—Death and the Keeper of the gate of Hades, Thanatus and Adopylos, *i.e.*, ἀδοπυλος. Thanatus exclaims as he enters—

"He has destroy'd us all! utterly ruin'd!"
Adopylus. "He has slain us!"
Nomocr. "Who? Who has done it?"
Adopyl. "He has uptorn us from the very root!"
Nomocr. "But who, who is it, that has wrought this woe?"
Thanatus. "The very being whom I slew outright."
Nomocr. "What mean you? Who?"
Thanat. "*Christ!*"
Nomocr. "*Xylonicus!* who hung upon the cross? (ξύλον.)
He whom I sentenced to a thorough death?"
Thanat. "But he has risen!"
Nomocr. "Risen!"
Psycheph. "Ay, he has risen!"
Nomocr. "Can I believe my ears?"
Adopyl. "Not only risen, but to our realms yet more"——
Nomocr. "What more? What more?"
Psycheph. "Wrought havoc. He has robb'd them of their prey."

It turns out, among other things, that Nomocrates has been rifled of his "handwriting that was against us." It has been nailed to the cross. Then, in another scene, Dioctes, Anabasius, and Pornapolis join in one grand conspiracy. But ever and anon they are alarmed by rumours of what Christ is soon to do for their destruction. Act IV., Scene 1, brings before us the fear of Ecclesia at the report that Satan is soon to be loosed again, which well-founded dread is soon realised by Satan himself appearing on the stage. But we need not give his utterances further than to state that he is introduced as resolving to try the Church with every temptation with which he has assailed the Lord Jesus. In pursuance of his plan, he raises up in Babylon, or Pornapolis, the formidable imitation of Christ, in *Pseudamnus*, the pseudo-Lamb of God, alluding evidently to Rev. xiii. 11. And now deceit, imposture, allurement, fascination, threats, promises, are each tried in turn, in order to deceive and ruin souls. We have many allusions to the times of persecution and the arts and practices of Rome in Fox's own day, down to the prison "*Bocardo.*" But there is nothing very interesting, neither is there much of poetry or spirit in it; and for that reason we pass on to the closing scenes.

In Act V., Scene 4, Ecclesia (the Church) speaks as if things were now come to their last stage—

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"'Tis theirs to wrong us, ours to bear the wrong;
This is the part and triumph of the saints, (Rev. xiii. 14.)
This monster nought can quell but Christ's appearing,
And we will leave the victory to His hands.
Most gladly do I bear, for Christ's dear sake,
All I have borne, and greater ills than these
To bear I'm ready—none can conquer Him!
We bear His marks, let Him avenge His cause.
Long have we suffer'd, but ere long at last
He shall appear to end our many trials.
Meanwhile to pray and watch, let that be ours——
What means the creaking of these opening doors?"

Africus. "Virgins with lamps, and torches flaring high!
What mean they issuing forth at such a time?"

Ecclesia. "These are my friends! I know them! They will wait
The arrival of the Bridegroom, till He come.

And now the Chorus of Five Virgins, bearing lamps and torches, are before us, with whom Ecclesia, Europæus, and Africus join in earnest converse about the near arrival of the Bridegroom, as well as the dreadful state of things that makes them long every hour for His appearing. In the Eighth Scene, first one of the Five Virgins speaks of waiting on, though now it be deepest night, and near the third watch; then the second Virgin proposes to cheer the tedious moments by a song, when all at once they descry *Ecclesia*, whereupon all join with her in one earnest supplication to the Bridegroom to hasten His coming:—

"In misery and tears we flee to Thee,
O Jesus, the beloved of our souls!
By Thy right hand, oh, bring us speedy help,
For human help is vain. Surely these ages past
May well suffice for absence! for meanwhile
We, the poor lambs of Thy peculiar flock
Are slain, are tortured by the fire, the sword,
The waters; every element is summon'd
To lend its aid against us. Thy remnant now
Dwells lonely in deserted spots and solitudes.
Dioctes and the fury of Pseudamnus
Have penetrated every corner of the earth.
When wilt Thou put an end to all this woe?
O Christ, how long shall this our world, which Thou
Didst conquer, trample under foot Thine own?
Come, rend these heavens, that we may now embrace Thee.
Quickly, Lord, come, lest none of thine be left——
But what new light is this, and fragrance strange,
Breathing upon our senses?"

Just at this moment, another of the virgins calls on her companions to trim their lamps without a moment's delay, for the Bridegroom is now at hand:—

"See, yonder thrones are set, the books are open'd
The robes in which the Bride must be adorn'd
For the Lamb's marriage are let down to earth."

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The New Jerusalem is by this time in sight, and somehow the Bride's furnishing comes out of it; and forthwith the Five Virgins are found adorning *Ecclesia* as a bride, who, when arrayed in the robes which the Bridegroom sent down to her, full of joy and expectation, exclaims to those around, that since the Bridegroom is well pleased with her, now at last she is well pleased with herself. They exult together in their prospects, and then the Bride sings a glowing and earnest *Epithalamium*, only part of which we can quote. It is in hexameter and pentameter verse, and is, perhaps, as to poetry and Latinity, the best executed portion of the drama. They remind the Lord once more of their sufferings and of His long absence; they tell Him that there is not a country under heaven but has been reddened with the blood of His saints; and so they raise the appeal:—

"Ista, precor, videas! longos miserate labores!
  Nec videas, venias sed, pie sponse, precor.
Te sine nulla mihi vita est, mihi nulla voluptas,
  Delicii nihil est te sine! Sponse, veni.
Spiritus ut venias jubet, jubet et te sponsa venire.
  Rumpe, vocate, moras sponse; citoque veni!
Quicquid in orbe patet, tellus, pelagusque, polusque,
  Fessa petunt reditum quæque creata tuum!" &c.

"Behold our case! our long-endured toils
Have ere now moved Thy bowels of compassion!
No longer look; Come, we implore Thee, *Come!*
Bridegroom, who us so tenderly dost love.
Without Thee life is nothing, pleasure tasteless;
Delight is nought without Thee. Bridegroom, *Come!*
The Spirit calls to Thee, O Bridegroom, *Come!*
The Bride is ever calling to Thee, *Come!*
O much-invited One, delay not! *Come!*
All in this world of ours, land, sea, and sky,
Weary creation, Thy return implore.
O come from heaven that this worn earth may rest!
For Thou its author art, and Thou alone.
Ye youths and aged men, ye living all,
And ye, too, who are lying in the dust,
Lift up your heads, for lo! the Bridegroom comes.
He comes who to us will restore in full
The gifts of life, the full rights of salvation.
Clap, clap your hands, for lo! the Bridegroom comes!
O day of days, through ages of eternity
To be remember'd, O day so far surpassing
The sun and stars, day sent down from on high,
The true beginning of my real joy!"

We are thus brought to the crisis, when there appears on the stage (as is common in the old Latin and Greek drama) the same Chorus of Virgins who formerly took part, the object of this their final appearance being to wind up the matter so

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far as that can possibly be done. It is a curious device, not, however, a very skilful one, for finishing the play. Here it is:—

> "Spectators, now behold the Bride all ready.
> Nothing remains but that the Paranymph
> Bring the catastrophe. But at what time
> This shall take place no being can declare.
> The poet has done all that fell to him;
> And earnestly he counsels every one
> To watch, lest any of you unprepared
> Be found at last,—lest when the Bridegroom comes
> He find you sleeping, and the door be shut!
> The time, it seems to us, is close at hand,
> For wondrous are the signs that look like preludes
> Of that momentous crisis. Satan contends with Christ
> In every quarter of the peopled globe.
> But though Pseudamnus burst with spiteful hate,
> The Lamb and the Lamb's Bride, triumphant both,
> Shall win the day. Meanwhile, receive our counsel;
> Watch, and be sober. Thus we take our leave."

And now we also shall take our leave of this little known, but interesting piece of John Fox the Martyrologist, in which "he baptizes the Muses," according to the quaint saying of one of his contemporaries. There is undoubtedly a lack of real poetic fire; still it is a piece every way characteristic of the man who, as the same contemporary, in his dedicatory verses, has said—

> "Scribit quæ dignè *Monumenta ac Acta* vocantur."

Fox took great interest in prophecy, as may be seen specially in his sermon on Rom. xi., "The Gospel Olive-tree," preached at the baptism of a converted Jew. It is said to be the only piece relating to the Jews in the works of the British Reformers. And as he tried the harp on the subject of "Christ Triumphant," so we have from his pen a full and excellent sermon, very doctrinal, entitled "*Christ Jesus Triumphant*," wherein is described the glorious triumph and conquest of Christ over sin, death, the law, the strength and pride of Satan, with all other enemies against the poor soul of man. Little, however, of the poem or drama appears in the sermon; all is solid discourse on spiritual themes, handled in a most scriptural manner. But Fox does at times, in his prose writings elsewhere, soar into the regions of prophecy and poetry too, as may be seen in the extract we subjoin from his sermon on "*Christ Crucified.*" He asks his reader to climb with him for a little the hill of Nebo, and take a view of the spiritual country and the glorious kingdom:—

"There shall you see your factor and agent, Christ Jesus, taking possession for you in heaven; yea, and which is more than all that can be most, passing

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all admiration, there shall ye see this our own flesh, our own very flesh, sitting at the right hand of the almighty majesty of God. There shall you see our noble and triumphant captain Joshua, our Saviour Jesus, with His priests and Levites, and His people following Him, seven times going about the city Jericho, with trumpets of jubilee in their hands.

"And I doubt not but He hath gone six times about already, and when the seventh blast shall come, then beware, great Jericho! Then shall ye see the walls of this world fall down; then shall ye see the rich men of this world, with their bags of gold and silver, come tumbling down. Then shall ye behold the stout giants of this earth, the sons of Anak, brought full low. Their gay houses, their princely palaces come rattling down; the tall trees of Libanus, the mighty oaks of Basan, the high turrets with their defenced munitions, the fair ships of Tarshish, and whatsoever is beautiful and comely in the sight of this world. Add to this the outgrown house of England come tumbling over and over; every high mountain brought down, and low valleys exalted, (Isa. ii. 40.)

"Moreover, there ye shall see the roaring lion, the venomous serpent and old dragon, the devil, which hath kept such a stir here so long, with all his hellish rabble of bloody persecutors; also with the great Turk, and the great Caliph of Damascus, with the great Caliph also of ancient Rome, (the Emperor of Germany,) and all other cruel tyrants and potentates of this world, which have abused their swords to the destruction of Christ's saints, fall headlong into the perpetual pit of perdition. The law shall cease—death shall be destroyed—sin, hell, malediction, with all other enemies which wrought us woe before, shall be vanquished. Briefly, there shall ye see the whole world, with all his pomp and pride, with adulterers, fornicators, usurers, and covetous persons, dwelling in sinful Jericho, with all their force and puissance broken down to dust; only the house of Rahab standing safe—that is, those penitent sinners which receive God's message, and repent their sins, shall be preserved from the ruin.

"Over and besides all this, yet one other sight I will declare to you which will do you good to behold. For there ye shall see the proud triple-crowned bishop, even the great Antichrist, and the false horned-lamb, which hath so exalted himself above God and His Son, with his high mountain castle of St Angelo; also with his whole college of Babylonical strumpets and stately prelates of Romish Jericho, drunken with the blood of persecution, blown down with the blast of Joshua's trumpets, and with the breath of His mouth, even from the top of the Capitol even unto hell. And there shall the dragon, the beast, and the false prophet all together be tumbled into the lake of fire, that as they have kindled up the fire of persecution in this world to burn up the bodies of Christ's people, so they shall have fire and brimstone to the full, where the smoke of their torments shall rise up for ever and ever, (Rev. xiv., xx.)

"And as these things shall fall upon Christ's enemies, contemners of His gospel, in such sort as the sun and moon shall stand still while Joshua, our valiant captain, shall vanquish thirty-one kings, with all the glory of their worldly kingdoms; so, on the contrary side, ye shall see the true Christian Israelites divide amongst them great spoils of all their lands and possessions. There shall ye see New Jerusalem, the heavenly metropolitan city, all garnished with glory, like a spousess prepared for her spouse, with glorious mansions, and pleasant tabernacles in it, prepared ready to receive you; even such tabernacles as Peter wished in the mount Tabor to be made, when he was rapt with glory, that he could not tell where he was, nor what he spake, (Luke ix.)

"Briefly, in that mount Nebo ye shall see what eye never saw—Paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without

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thraldom, solace without ceasing, joy without ending, a land flowing with milk and honey. And here, to make an end of speaking of those things which are endless, looking in this mount well about you, ye shall see with your spiritual eye that which Daniel with his prophetical eye did see so long before—that the kingdom, the power, and magnitude of the kingdom, that is or shall be under heaven, shall be given to the people of the Highest, which kingdom shall destroy all other kingdoms, and this kingdom shall be everlasting, (Dan. vii.) To the which kingdom the eternal God and Father of our Lord Jesus Christ, who is true in His promises, and glorious in all His works, both happily and speedily conduct us, through the merits of Jesus Christ, His Son, and our everlasting Saviour! Amen."

Art. II.—ISRAEL: PAST, PRESENT, AND FUTURE.

In Gen. xv. 7, we have a symbolical prediction of Israel's history. Between the two pieces of the sacrifice, which was intended to ratify God's covenant with Abraham, there were seen, passing along, as if moved by an invisible hand, a smoking furnace and a burning lamp. The covenant, thus solemnly confirmed and sealed with blood, gave to Abraham's seed their security throughout all coming ages. God's gifts and calling were to be "without repentance." The promise made to their father regarding their increase and greatness was never to be broken, however long its fulfilment might seem delayed, or however many reverses and hindrances might seem to lie across the way of accomplishment.

Yet their history was to be a mingled one, prefigured by the alternation of the smoking furnace and the burning lamp. On a small scale we find this exemplified in many passages of their story. Their bondage in Egypt was the furnace, called elsewhere expressly the "iron furnace;" and their settlement in Canaan was the bright blazing lamp. Their annals under the Judges exhibit alternately the furnace and the lamp. Their captivity in Babylon and their restoration to Jerusalem, illustrate the furnace and the lamp.

Looking back, however, upon their history, from the calling of Abraham, we see far more of the dark than of the bright; far more of the furnace than of the lamp. Indeed, it is only in transient gleams that we discern the latter; as when in a long day of cloud and storm, the sun bursts through for a moment, only to be again more deeply hidden. As in the Church's story, so in Israel's; there are bright scenes interspersed, yet the general characteristic is gloom: and that nation, the chosen of the Lord, still found that their time of rest

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had not yet arrived, and that there was tribulation for them on their way to the kingdom.

But Israel's special season of darkness has been since she crucified the Lord of glory; or at least since, in recompence for that deed of infinite murder, their city and their land were given up into the hands of aliens. No doubt, from the time that the king of Babylon entered the land, her place of pre-eminence passed away. The times of the Gentiles then began; Israel's glory as a nation faded; and the kingdoms of the earth assumed a power which has not yet been wrested from their hands. But this subjection or subordination was not all that they were doomed to taste. To come down from the throne of earth, and, from being the chief of nations by God's own decree, to occupy a secondary and subject place was one thing, and to be driven forth from their land as outcasts, scattered and peeled, crushed and torn, scorned and hated, without a home, or a hope, or a friend, the offscouring and refuse of the nations—this is quite another; it is a far sadder and more awful doom.

Yet such has been their lot these eighteen centuries. They have been, and still are, in the smoking furnace; and the smoke of that furnace is to grow yet more intense, till, having reached its crisis, it is to be exchanged for the burning lamp; and then, according to Isaiah, who makes use of this very figure, (lxii. 1,) her "righteousness shall go forth as brightness, and her salvation as A LAMP THAT BURNETH."

Without attempting to take up the various prophetical details relating to Israel, we may notice a few which will be sufficient to prove our main position, that Israel's history divides itself into two great parts—dark and bright—and that the intersecting event is the Lord's Coming.

I. *Look at their exile and their restoration.* For these eighteen hundred years they have had no home. Cast out from their own land, they have never found rest anywhere else. Gentile cities have been to them as inns in their wanderings, and Gentile lands have been the regions of the stranger. Exiles everywhere have they been, with their eye towards Jerusalem, yet their path leading away from it. The world has never seen such specimens of utter homelessness as Israel has exhibited. There have been exiles in every age,—more or less sorrowful, more or less oppressed and lonely; but where has the world seen, save in Israel, a nation of exiles, a nation of strangers, a nation of outcast wanderers? There is loneliness in their very look; there is weariness in their step; there is sadness in their tones; there is sorrow in their eye. (See Lev. xxvi. 33; Deut. viii. 63,

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64.) What an exile has theirs been! What a lot of saddest homelessness and desolation have they endured for ages.

But there is release from captivity in prospect, and happy restoration to their long-deserted homes. They shall not wander always as men without a city or a resting-place. The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; their latter end shall be more glorious than their beginning. Of this glory the prophets are full. We can hardly open a chapter of Isaiah in which we do not find mention of it. However sadly the prophet may commence his burden, he sums it up with tidings of joy—joy to Israel—the joy of deliverance from the hands of the enemy—the joy of re-entrance upon their long-forsaken inheritance. (See Isa. xi. 11, 12, xviii. 7; Jer. xxx. 17–19, xxxi. 7–12.)

Such shall be the gathering with which the Lord shall gather them in the day when their iniquity is forgiven; and such shall be the glory with which the Lord shall make them forget their ages of scattering and shame.

II. *Look at their present degradation and their future eminence.* They were for a while the princes of earth; the nation of nations; the kingdom of kingdoms; but now they are utterly degraded; outcasts, the offscourings of the earth. Their name is a byword and a hissing; their character is synonymous with covetousness, cunning, and meanness. High-mindedness is gone; nobleness of aim is gone; greatness of principle is gone; lofty integrity is gone; all is gone that ennobles a man or elevates a nation. In what utter prostration of name, and of character, and of power, do they lie scattered over the kingdoms of the earth. The nation and the land are alike trodden down and laid waste. Thus Moses prophesied concerning this, Deut. xxviii. 20–29, xxxvii. 43–48.

But as is the degradation now, so shall be the glory hereafter. They shall be lifted out of the dust and set on high—higher far than ever they or their fathers have reached in the brightest age of their history. Terrible has been their down-treading; and no less wondrous shall be their uprising. Unparalleled has been their shame; but altogether unrivalled shall be their glory, (Isaiah liv. 11–14, lx. 1–22.) Such shall be their latter end,—presenting to our eye a scene of grandeur, and wealth, and power, and dominion, such as Solomon never knew; such as earth has never known; such as Babylon, and Nineveh, and Egypt never witnessed; the most wondrous part of all their wondrous story. So that of them, it shall truly be said in the latter day, "What hath God wrought!"

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III. *Their loss of privilege and their reinstatement.* God, in choosing them to be His peculiar nation, conferred on them certain privileges and prerogatives which none save He could bestow. "I brought you near to myself," is the expression which he uses regarding them, and hence they are described, both in the Old and New Testament, as "those who are near," in opposition to the Gentiles, who are "far off," (Ps. cxlviii. 14; Eph. ii.) He named His name upon them, so that they were "Jehovah's people;" He called them His family, "I am a father unto Israel, and Ephraim is my first-born." He pitched His tent among them; He set His pillar-cloud above them; He made His glory to inhabit their land; He called them His priests and His kings,—to them, above all nations of the earth, intrusting the priestly ephod and the royal sceptre. "To whom," says the apostle, summing up their honours and privileges, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever," (Rom. ix. 4.) These privileges are no longer theirs. The crown has fallen from their head, the mitre has been torn, the jewelled breastplate soiled and broken. They are now afar off, not nigh; rejected of Jehovah; their name Lo-ammi, ("Not my people.") Their temple is in the dust, their altar shivered; the pillar-cloud departed; the glory gone! Stripped of every privilege, denuded of every honour, rejected of the God of their fathers, they have been for eighteen centuries the witness to the nations of how low God can bring the people that He has exalted, how completely He can rend from them every fragment of the divine privileges which, in His sovereignty, He selected them to enjoy, (Hos. iii. 4, iv. 6.)

But in the latter day the Lord returns to them in love, for they are still beloved for their fathers' sakes. He restores to them their forfeited privileges, and brings them nearer to Himself than in the days of old, establishing with them the new covenant founded upon better promises; a covenant which cannot be broken, and which shall never be cancelled or made void, (Isa. liv. 3, 12, lxi. 6, lxii. 3; Ezek. xlviii. 35.) It is not mere external eminence that shall be given, it is the peculiar blessedness and glory of being God's own kingdom and nation, in the midst of which He sets His name; which He overshadows with His brightness; where He builds His temple, and from which He sends forth light and gladness to the multitude of the nations. When the royal diadem is replaced on Israel's head, when the priestly robe again invests her, when

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in the midst of her Jehovah takes up His dwelling, honouring her with sevenfold honour, and blessing her with sevenfold blessing, what a day of unutterable gladness will that be for this world, in which for so long there has been no visible dwelling of the God of heaven!

IV. *Look at their joy and their sorrow*,—their present sorrow, their future joy. Peculiarly deep and bitter has been the cup which has been given to them to drink. It was slowly filled, for God bore long with them; but it is as slowly exhausted, for the Lord is righteous. Hear how Moses describes their sorrow: Lev. xxvi. 36; Deut. xxviii. 65–67; Lam. i. 12, 16, 21, iii. 1, 15, 19, 48. Such has been Israel's sorrow, such has been her night of weeping; for it is truly written of her, "She weepeth sore in the night, and her tears are on her cheeks."

But her joy cometh; great as her sorrow has been, and yet more lasting. The prophets are all strewn over with predictions of Israel's overflowing joy in the latter day: "The work of righteousness shall be peace," &c., (Isa. xxxii. 17.) "The ransomed of the Lord shall return and come to Zion with songs," &c., (Isa. xxxv. 10, li. 11, lii. 9, liv. 11, lxvi. 10.) Are not these passages predictive of no common joy,—joy such as Israel has never yet tasted,—joy which, for its endearment, can only be compared to the joy between the Bridegroom and the Bride,—joy which, for its fulness, can only give itself vent in song,—joy which, for its unchanging and abiding nature, is declared to be everlasting?

V. *Look at their rejection and their reception.* They are now the rejected nation,—rejected in their persons, rejected in their services. As they rejected the Son of God, so have they been rejected of God,—cast off, treated as aliens and strangers. In proof I need only refer to the 11th of the Romans, where the apostle speaks at length first of their casting away, (ver. 12, 15, 19, 20, 25,) and then of their ingathering, their reingrafting into the parent stock from which they had been broken off. They have had a long dark day of rejection,—they are to have a bright and blessed day of reinstatement in Jehovah's presence, being received into the family from which they had been cast out.

I might enumerate other details of their history,—their straitening and their enlarging,—their blindness and their enlightenment,—their unbelief and their faith,—the desolation of their land, and its deliverance from the curse; but I need not go on. We have seen enough to shew us that Israel's history presents to us the same two parts or sections,

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and the same two aspects—a dark and a bright—as are to be seen in the other great prophetic lines. The present is the dark, the bright is still future. The shame of Israel is visible to the world, so shall her glory be,—the lowest of all kingdoms, she shall yet be the highest,—the offscouring of the people now, she shall yet be the wonder and the glory of the nations,—"scattered like the dust, she shall be bound together as the rock,"—a people on whose forehead is manifestly branded a most mysterious curse, yet to be a people from whose crowned brow shall radiate forth the infinite and everlasting blessing!

And when is this to be? The apostle tells us, Rom. xi. 26, when "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob,"—in other words, in the day of the Lord's appearing. It is this event which forms the bisecting point of their history,—that which ends the darkness and begins the light,—that which ends the sorrow and introduces the joy. As in the other great prophetic lines, so is it here. The coming of the Lord is that which so visibly, so strikingly marks off their two divisions. They do not melt or fade into each other; the change is sudden and abrupt—just such a change as we might expect from such an event as the appearance of the Lord from heaven.

Take, as a proof, Luke xxi. 24–27. There Israel is manifestly spoken of. It is they who are to fall by the edge of the sword. It is they who are to be led away captive into all nations, and it is Jerusalem that is to be trodden down of the Gentiles. How long is this scattering of the people—this down-treading of Jerusalem—to last? Till the times of the Gentiles are fulfilled—*i.e.*, till the times allotted by God for the Gentiles to have dominion shall be accomplished. And in what event are these times of the Gentiles to end? In the Lord's coming, as we read, ver. 25,—"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth," &c. "And then shall they see the Son of man coming in a cloud, with power and great glory." If this do not refer to the literal coming of the Son of man, it will be impossible to find a passage that does—it is so explicit and strong. And then it corresponds exactly with Daniel's account of the termination of the Gentile times and monarchies, (vii. 13.) At the close of the fourth Gentile monarchy the judgment sits—or rather, that judgment sits in order to close it. And, when judgment has been executed, then are the times of the Gentiles fulfilled. Gentile dominion is at an end, and the kingdom returns to Israel as of old.

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Art. III.—BUNSEN AND WORDSWORTH ON THE DATE OF THE APOCALYPSE.*

Dr Wordsworth published in 1855 some "Remarks on M. Bunsen's Work on St Hippolytus, particularly on the Preface to his New Edition."

We refer to this pamphlet on account of the observations on the date of the Apocalypse. In the October number of this Journal† we shewed the utter worthlessness of the testimony of Arethas to the (supposed) Neronic date of the Apocalypse.

Canon Wordsworth writes as follows:—

"In page 51 of my volume,‡ I had observed that M. Bunsen, in his verdict on the question of the date of the Apocalypse, has charged St Irenæus with making a mistake of about thirty years concerning what he says took place almost in his own age; and this in no less a matter than the composition of the Apocalypse—a book of the apostle St John, whose scholar, St Polycarp, had been seen by Irenæus himself.

"Happily, in the preface to his new edition, M. Bunsen states the *reasons* which induced him to contradict Irenæus. Irenæus says that the 'Revelation' was seen by St John at the close of the reign of the Emperor Domitian —*i.e.*, about A D. 96. M. Bunsen affirms that it must have been seen before A.D. 70. And why? 'Because,' says M. Bunsen, 'Jerusalem was destroyed in that year, and because the Apocalypse assumes, in the 11th chapter, that the temple of Jerusalem and the holy city *are standing*, but doomed to destruction.'"

The italics in this, and also in the following quotation, are all Dr Wordsworth's:—

"I do not know which to admire most—some of M. Bunsen's opinions, or the reasons he gives for them. Hitherto almost all interpreters that have written on this subject have supposed that by the temple (*ναὸς*, not *ἱερὸν*) and the 'holy city,' St John, in the 11th chapter of the book of Revelation, means the Christian Church. 'That this is the real sense of the passage,' says Vitringa, 'no one denies, and the sacred writers clearly shew.' Evidently that passage cannot have any reference to the *Jewish* temple. For a distinction is there made between the fate of the *ναὸς* or sanctuary, and the doom of the court of the temple,—the former is to be measured, but not the latter. And why this difference? Because 'the court is given to the Gentiles, and they shall tread the holy city forty months.'

"But no such distinction was made between the sanctuary and court of the temple at *Jerusalem*. *Both* were (alike) given up to the Gentiles; both were involved in one and the same destruction by the imperial armies of Rome."

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* Remarks on M. Bunsen's Work on St Hippolytus, particularly on the Preface to his New Edition. By Chr. Wordsworth, D.D., Canon of Westminster. London: Rivingtons. 1855.

† Vol. xiii., p. 397.

‡ St Hippolytus and the Church of Rome in the Earlier Part of the Third Century, &c.

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Dr Wordsworth next notices the argument from the "seven kings:"—

"M. Bunsen's other reason for his date of the Apocalypse is no less remarkable. He refers to chap. xvii. 10, where we read, 'There are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.'

"'As the city designated,' says M. Bunsen, 'is allowed to be imperial Rome, the kings—if you ask the book—must be their emperors, and they must be counted from Augustus, he being the first imperator. The first five were—Augustus, Tiberius, Caius, Claudius, Nero. Therefore the words, "the fifth is fallen," imply that Nero was dead when the vision (of the Apocalypse) took place; the one who is then reigning must be Galba; and the other who is not yet come, and is to remain a short time, will be Otho.'"

Now, Rome ceased to be imperial Rome, in the sense which M. Bunsen attaches to the term "imperial," when the empire of the West was overthrown by the barbarians, and Constantinople became the one only "imperial city" of the Roman empire. Accordingly, the numerous approvers of the Domitianic date do not allow that "the great city" of Rev. xvii. 18 is (pagan) imperial Rome. Dr Wordsworth says of M. Bunsen's reasoning:—

"Here we may trace a series of assertions which have not been proved, and are incapable of proof. 'The city is *allowed* to be *imperial* Rome,' says M. Bunsen. Allowed to be *Rome* it is; but allowed to be Rome in its *imperial* state it is *not*—at least by a large number of interpreters. And for this plain reason among others—because it is said in the Apocalypse that when the city is destroyed, it will become a wilderness, a 'habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird.' *

"But no such local habitation took place when the Roman empire fell, and the ecclesiastical power succeeded in its room. Therefore the city is indeed Rome, but *not* Rome in its imperial form. And it is *not* therefore allowed that the (seven) kings *must* be her emperors, or that, if they were, Julius Cæsar must be omitted from the list."

What is said of Vitellius must not be omitted:—

"According to M. Bunsen's postulates, since Vitellius is, by his calculation, the eighth emperor,—that is, according to him, the eighth king,—therefore Vitellius must be the beast of the Apocalypse! Consequently, he must have made war on the saints,—that is, he must have been a great persecutor,† and have overcome them, and there must have been other ten kings receiving power together with Vitellius, and those kings must have hated him, and have made his city desolate, and have burnt it with fire.‡

"It is quite superfluous to shew that none of these characteristics of the beast are applicable to Vitellius, or indeed to any other Roman emperor—except, in one or two cases, the single circumstance of persecuting the Church. And yet, on the ground of such arguments as these, M. Bunsen would set aside the authority of St Irenæus; and he censures others (Bishop Bull among them) for adopting what he calls an uncritical and unhistorical

* Rev. xviii. 2, and 21, 22. † Chap. xiii. 7. ‡ Chap. xvii. 12, 16.

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method of dealing with the evidences of Christianity and the history of the Church."

M. Bunsen pleads for the earlier date of the Apocalypse on another ground:—

"If St John wrote the Apocalypse about A.D. 96, as Dr Wordsworth asserts, no scholar can seriously believe that he wrote in the same year or the next (for he died in 98) the Gospel. The Hellenistic Greek is as different from the barbarous idiom of the Apocalypse as any Greek text can be. . . . . Unless, therefore, we are to suppose that the revealing angel was pleased to speak such ungrammatical and unheavenly Greek, we must look for some other way to explain a fact which cannot be denied."

To these remarks Dr W. replies:—

"The date of St John's death is fixed by M. Bunsen too soon. But suppose he did write the Gospel within two years after the Apocalypse, is there any such great marvel that in works of such different characters a different style should be adopted? The Apocalypse is, as it were, the sequel of the books of Daniel and Ezekiel, and a Hebraizing style is very fitly employed by St John to remind the reader of that connexion; and it can be only for such persons as deny the reality of the pentecostal gift of tongues (as unhappily M. Bunsen does, and here is one main cause of his aberrations with regard to the canon of Scripture) to speak of such phraseology as that of the Apocalypse, which has a grammar of its own—the grammar of inspiration—as 'ungrammatical and unheavenly Greek.'"

M. Bunsen has perplexed himself, and would perplex others with the question—

"How could an apostle and evangelist write in different styles, in the Greek language, at about the same time? But before we proceed to discuss this topic with him, will he have the goodness to resolve us this previous question—How the apostles and evangelists, being 'unlearned and ignorant men,'* Galilæan fishermen, scarcely able of themselves to speak their own Aramæan † correctly, were induced and enabled to speak and write in the Greek language at all?" (p. 18.)

M. Bunsen was not always on his guard against the danger of falling into rash and unfounded assertion. Dr Wordsworth published an edition of the Greek original of the Apocalypse, professing to give an improved text. M. Bunsen, too much inclined to exalt German above British scholarship, was pleased to regard Dr W. as indebted to Tischendorf. Dr Wordsworth says:—

"M. Bunsen informs me that I owe my 'better text' of the Apocalypse to Tischendorf, than which nothing can be more erroneous; and he tells me that I ought to have followed Lachmann, than which nothing could be more preposterous. What M. Bunsen calls my 'better text' of the Apocalypse is derived solely, (as it professes to be in the margin of every page of it,) 'ex Codicibus Antiquissimis,'—that is, as I have there stated, from the Alexandrian MS. of Codex Ephräem, and the Basilian MS. Of all those MSS. I had *facsimiles* before me, which I collated for the construction of the text.

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* Acts iv. 13. † Matt. xxvi. 73.

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I consulted these MSS. (as far as they go) in every line of the text, but I did not consult the text of Tischendorf or of Lachmann, not because I would disparage either of the two, but because I preferred the manuscript sources to the editorial streams."

Another rash assertion is thus alluded to:—

"Again, M. Bunsen, referring to my lectures on the Apocalypse, informs me that I have '*ignored the very names* of Lücke, Ewald, De Wette,' in treating of that subject. If he will have the kindness to turn to those lectures he will see *all those three names* looking him in the face together in one page. Indeed, my third lecture was written mainly in consequence of the theories of those persons whose names, he says, I have ignored—as indeed he will see stated in a note to that lecture."

We close our notice of Dr Wordsworth's pamphlet with the following quotation, which may serve to teach the too ardent admirers of M. Bunsen to moderate their enthusiasm, and exercise a little judicious caution:—

"I might recapitulate some of the arguments which M. Bunsen has not attempted to refute. But I forbear. Two particulars only shall be specified. He has not thought fit to withdraw his imputation of spuriousness against the book of Daniel, whom the Saviour of the world designates as 'Daniel the Prophet,' and to whose book our Lord * refers as an inspired prophecy; and therefore he compels me to repeat that he has attempted to revive the exploded notion of the infidel Porphyry, which has been treated as it deserves by St Jerome, and which affirmed that the book of Daniel was composed in the times of Antiochus Epiphanes, and that, while it professes to be a prophecy, it was fabricated *after* the events which it professes to *predict*.

"The other observation is a critical one, and may assist the reader in forming a judgment on M. Bunsen's qualifications as a scholar for interpreting ancient authors, and on the degree of confidence to be reposed in his authority.

"In his translation of what he is still resolved to call 'St Hippolytus' own Confession of Faith,' but what ought rather to be termed his Apology—as being addressed to the Gentile world, and not to a Christian congregation—M. Bunsen, in his first edition, rendered the Greek words, μὴ παλινδρομεῖν διστάσητε, in the following manner—'*Doubt not that you will exist again*.'

"Such an extraordinary blunder, from one who deals forth his censures so freely, did indeed surprise me. Accordingly, in my note on the passage, I ventured, very gently, I hope, to point out M. Bunsen's error, and to suggest the right translation, which is, 'Do not hesitate to retrace your steps.'"

"What was my astonishment, in turning to the passage in M. Bunsen's *second* edition, to find his original mistranslation still retained!—'Doubt not that you will *exist again*.'

"An instructive lesson may be learnt from the incident. It shews that persons who do not scruple to speak with dogmatic confidence on the most mysterious subjects, and who would require others to bow with abject prostration to their own edicts, uttered with almost oracular solemnity and papal presumption, sometimes fall into puerile mistakes; and, what is worse, that when these mistakes are corrected, they refuse 'to retrace their steps' and to retract their errors,—are resolved that they 'shall exist again.'"

It is perhaps due to Dr Wordsworth to give his own ac-

* Matt. xxiv. 15; Mark xiii. 14.

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count of the motives which induced him to send forth his pamphlet:—

"When," says Dr W., "I came to examine the preface to M. Bunsen's new edition of his work on St Hippolytus, I regretted to observe the spirit and tone in which it is written; and as it did not appear to contain any substantial additions to what he had already said in his original work, or to offer any valid refutation of any of my objections to it, I was at first resolved to leave it unnoticed. But finding that the minds of some persons were perplexed by his arguments, and that his preface was eulogised in certain quarters as a masterpiece of theological science, I thought it a duty—not so much to myself as to the grave question at issue between us—to comply with the request of some who desired a plain statement of them; especially also, since by the foundation-deed of an office * which, by the kindness of a learned prelate and two other noble persons, I now hold, I am bound to give attention to such objections as may be raised against the inspiration of Holy Scripture, and other first principles of Christianity."

The former part of this paper may have a melancholy interest in connexion with that bad and wretched book, the "Essays and Reviews." Dr Rowland Williams, one of its writers, speaking of the 53d chapter of Isaiah, gives the name of "masterly analysis" to M. Bunsen's attempt to prove that this glorious prophetic chapter is not to be applied to Jesus of Nazareth, but to the prophet Jeremiah. And of M. Bunsen's poor and pitiful attempt—for most poor and pitiful it is, by Dr Williams's own shewing—to effect this infidel purpose, Dr Williams, an ordained presbyter of the United Church of England and Ireland, does not hesitate to say, "This is an imperfect sketch, but may lead readers to consider the arguments for applying Isaiah lii. and liii. to Jeremiah. Their weight is so great, that if any single person should be selected, they prove that Jeremiah should be the one." †

Upon the whole, we are inclined to think that M. Bunsen interpreted both the 53d chapter of Isaiah and the 17th chapter of the Apocalypse in a very "uncritical and unhistorical manner."

Art. IV.—MODERN THEOLOGICAL INFIDELITY.

It has more than once appeared to the writer that such neological, not to say infidel, publications as the notorious book entitled "Essays and Reviews," should especially be

* The lectureship founded by the Hon. Robert Boyle.

† We do not mean to say that if M. Bunsen's view of the interpretation of the 53d chapter of Isaiah be correct, an ordained presbyter of the United Church of England and Ireland is not to embrace it. But we must say that in so doing, he ought at once to cease from his connexion with that Church, and renounce its emoluments, that he may, with clean hands, endeavour to spread his new views.

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brought before the readers of the *Quarterly Journal of Prophecy.* This thought struck us powerfully as we were lately re-perusing an able notice* of that mischievous work—a notice written with a considerable union of ability, discernment, and moderation, and which preceded (we believe by two or three months) Mr Mansell's masterly article in the *Quarterly Review.*

We purpose to introduce this paper by a few short quotations from the notice in question:—

"Most of our readers have seen, or heard of, the new sort of fire-arms recently invented in the United States, and called, after the inventor's name, Colt's revolvers. By one of these small but terrible engines, a man is enabled to discharge, one after the other, the bullets from seven barrels, without moving more than a single finger. The idea seems to have been caught and copied in this volume. Seven men of some note have combined together to produce this quiet-looking but deadly engine. Their names are given on the seventh page. They are as follows:—

"Frederick Temple, Chaplain to the Queen, Head-Master of Rugby School.
"Rowland Williams, D.D., Vice-Principal of St David's College.
"Baden Powell, F.R.S., Savilian Professor, Oxford.
"H. B. Wilson, B.D., Vicar of Great Staughton, (Bampton Lecturer.)
"C. W. Goodwin, M.A.
"Mark Pattison, B.D., (formerly Tutor of Lincoln College.)
"Benjamin Jowett, M.A., Regius Professor of Greek, Oxford.

"Five at least out of seven are men of some note, and the remaining two —better known, doubtless, to their colleagues than to the rest of the world— have proved by their zeal and their ability their right to associate with the Temples, and Jowetts, and Baden Powells."

It was necessary to cite this passage in order that the readers of this Journal might better understand the dark, may we not say the traitorous character of this volume. Such an epithet as traitorous might perhaps have been deemed hasty and uncharitable in a reviewer who was writing in June 1860; but they who sincerely reverence the Scriptures, and have somewhat more than a superficial acquaintance with the Thirty-nine Articles and Liturgy † of the Church of England, will scarcely think this to be the case in March 1862; for all the seven essayists, with one exception, (Mr Goodwin,) are

* Broad Church Theology: Essays and Reviews. London: Parker & Son. *Christian Observer,* June 1860. This article excited so much attention, that a second edition of this June number has been published. We have never heard the name of the author.

† The essayists may say that the Thirty-nine Articles and Liturgy are only human compositions and compilations. We agree with them. The revisers of the Liturgy have said in their preface, that their book requires from opponents to "be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the Holy Scripture itself."

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ordained clergymen of the Anglican Church.* Indeed, a reviewer in June 1860, when their disreputable volume had only been published a short time, might charitably hope, or rather believe, as he read their startling and appalling theories, that the bare perusal of their own printed volume, coupled with the avowal of feelings far deeper than mere disapprobation on the part of many whose personal character gave weight to their expressed opinions, would have a salutary effect upon these deluded opponents of the Jewish and Christian Scriptures, causing them to renounce, whether silently or publicly—(for much real manliness of character, and, still more, much divine grace, are requisite to enable offenders publicly to recant printed and published heresies)—their dangerous and unscriptural (antiscriptural) theories, and, as far as possible, put an effectual stop to the further circulation of the poison which they, professing to be ministers of the Church of Christ, had sent forth from the press. We have spoken of the startling and appalling theories of these essayists and reviewers, not that they are so much so from their originality and novelty—for competent judges appear to think that there is very little in them either original or novel—as from the startling and appalling fact that they have been published, not anonymously, but with the names of the authors boldly placed before the eye of the reader, by Anglican clergymen who had subscribed the Thirty-nine Articles. The case is, however, far worse now than in June 1860; for they have now persevered nearly two years in putting what seems very like public scorn and insult on that branch of Christ's Church to which they nominally belong, although much of the erroneous teaching which they have sent abroad has been refuted by able opponents, and, where there has not been direct refutation, enough has been said to shew that the seven should have modestly awaited the results of further investigation and inquiry before they ventured to tread under their feet the books of Moses.

Dr Temple's essay the reviewer allows to be the least mischievous of the seven. Yet he does not hesitate to say even of this—

"More than respectful in tone is Dr Temple, when speaking of the Bible. But his outward reverence painfully reminds us of the 'Hail, Master,' of him who betrayed Christ."

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* One of the seven—the Rev. Baden Powell—has since died. Two learned supporters of much of the unscriptural teaching of the Essays and Reviews—Baron Bunsen and Dr Donaldson—have been recently removed also by death.

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Of the second essay, whose main object seems to be "to get rid of the very idea of Scripture prophecies," the reviewer observes:—

"After Dr Temple's mild and moderate opening, we are favoured with a much stronger dose. The most daring writer of the whole seven comes forward. Yet even he has adroitness enough to use a cloak. Bold as Dr Rowland Williams * is, there are some things which he deems it more prudent to quote from the German than to present as his own. In place, then, of an essay, he gives us a 'review.' He takes up the whole circle of Bunsen's wild profanities, and thus brings into the compass of forty-three pages a mass of reckless infidelity, compared with which the writings of Voltaire and Paine are harmless."

Of the third essay, we fear that it is only the simple truth to say—

"It appears that the main duty committed to Mr Powell by the contrivers of this volume is to deny and repudiate the miracles of Scripture, just as Dr Williams has rejected the prophecies. . . . . He assures us that 'in nature and from nature, by science and by reason, we neither have, nor can possibly have, any evidence of a *Deity working miracles;* for that we must go out of nature and beyond reason.' He exults in discarding the plainest statements of Scripture in several matters. He is glad to reject the 'idea of *creation,*' and greatly prefers 'the grand principle of the self-evolving powers of nature.' What other or higher idea of a God he receives than that of 'the great Pan,' we find it hard to imagine. In truth, of all the writers of the present volume, Mr Powell is the one who seems to have made the furthest advance on the road to absolute atheism."

With regard to the fifth essay, when we bear in mind that it is believed that Mr Goodwin has declined taking orders in the Anglican Church from scruples of conscience arising from his sceptical views, we are less shocked at reading from his pen than we should be were Dr Temple the writer, the assertion that the first chapter in Genesis is "false in fact," "misleading the world," "a human utterance," now "physically untenable," and the unscrupulous "assertion of facts" for which "the writer must have known that he had no authority."

The sixth essay is passed over as "too ineffective and innoxious to require any separate or detailed examination." Of the seventh essay we read:—

"But what is the final drift, the ultimate end of Mr Jowett's long essay on the interpretation of Scripture? It is one which at first sight we accept, and

* The reviewer quotes, without remark, Dr W.'s assertion that Hebrew idiom convinced even Jerome that what we render in the second Psalm by "Kiss the Son," should be translated, "*Worship purely.*" We have seen it somewhere observed that it is not true that Jerome accepted this view.

[Jerome, (and the Vulgate,) following the Septuagint, renders by "apprehendite disciplinam" what we translate "Kiss the Son." But then he adds the following note:—"Pro eo quod in Græco dicitur δράξασθε παιδείας, in Hebræo legitur נשקו בר, quod interpretari potest, adorate filium. Apertissima itaque de Christo prophetia."—*Comment. in Ps.*—Ed. *of Q. J. of P.*]

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to which we give our assent. He comes to this conclusion, which he gives in the type of emphasis—'*Interpret Scripture like any other book.*' There is, however, an evil sense in which we may be said to 'interpret Scripture *like any other book.*' When we read in the Koran or the Roman Breviary stories of wondrous things done by Mohammed, or in the mediæval Church, we simply disbelieve them. Possibly Mr Jowett means that, in reading the Scriptures, we should read them with the same sort of incredulity with which we read the Koran or the Breviary. This sense, in which we might be said to 'interpret Scripture like any other book,' would indeed be consistent with the rest of Mr Jowett's essay, and with the general drift of the volume. But, then, what idle talk is it on the part of Mr Jowett to assure us that 'all Christians receive the Old and New Testaments as sacred writings,' and that 'no man denies their authority.' How much more manly, how much more befitting a distinguished teacher would it be to settle and define, at the outset, what the Scriptures *really are;* and then to proceed onward from that starting point."

We fear that Dr Temple's essay is not the only one of the seven of which, though its author professes to acknowledge the Old and New Testaments as sacred writings, it may be said, "his outward reverence painfully reminds us of the 'Hail, Master!' of him who betrayed Christ."

The following is our last extract from the review in question:—

"This volume of 'Essays and Reviews' is the 'Tract No. XC.' of the Broad Church School; and, like that famous production, it is issued for a certain important end. Tract XC. was meant to establish the principle, that a man might retain the orders and benefices of the Church *without believing the articles.* The present volume is meant to establish the principle, that a man may retain the orders and benefices of the Church *without believing the Bible.* Clearly this is the worst and most perilous case of the two. Our present impression is that the Church must cleanse itself from this shame, or find its very existence endangered."

It may perhaps be jestingly asked, What have the students of prophecy to do with this volume of "Essays and Reviews" more than other Christians? Surely they are not expecting to find in the seven authors of this volume, though they have been designated as *Septem contra Christum,* a fulfilment of St Peter's prediction—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts?" For these seven writers are confessedly men of unblemished moral character in all the relations of social life. Such men, if regarded by puritanical harshness as scoffers, are certainly not to be held up even by censorious puritans as "scoffers walking after their own lusts." Who can blame them if, having discovered by the brighter light of advancing science the untenable, not to say puerile and chimerical character of their former biblical and doctrinal views, they boldly renounce error and embrace truth? And could they be regarded as honest men if they did not openly publish to the world the change in their

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religious opinions? Is a narrow-minded illiberality, loving the darkness of cherished error rather than the shining lights of rapidly progressive modern science, to stigmatise these men, first, for that mental revulsion of biblical sentiment which has, apparently at least, so thoroughly changed them, in the opinion of many, from *Septem pro Christo* into *Septem contra Christum*, and next for their honest avowal of what thousands will undoubtedly regard as a confession that they have passed from the ranks of the friends of Christ into the ranks of His enemies? Were they to be in bondage to a determination at all hazards *errare cum Platone?* Were they to be deterred from publishing their ominous volume in defence of that which conscience and judgment alike convinced them to be the truth, because it is just such a work as Hobbes and Tom Paine, Voltaire and Strauss,* would have delighted to read?

We doubt not that Hobbes and Tom Paine, Voltaire and Strauss, would have welcomed such a volume with almost incredulous delight, from the pens of seven English clergymen, two of them doctors in theology. But would they also approve their retaining their position, and the emoluments derived from that position in the Church of England, after its publication? Would they not be almost at one with the Puritans, John Owen and Richard Baxter, in thinking it to be very difficult to regard such conduct as either manly, honest, or moral?

And if by *Christus* we understand the Christ of Luther and Melancthon, of Cranmer, Latimer, and Ridley, of Zwingle and Æcolampadius, of George Wishart and Knox, of Calvin and Beza, of Hooker and Ussher, of Sir Matthew Hale and Robert Boyle, is popular opinion guilty of any injustice towards the authors of the "Essays and Reviews" when, in order to warn the young and thoughtless of the poison contained in the book, it bestows upon the writers the designation of *Septem contra Christum?* Which is the most truly charitable and liberal course? To let the poison go forth worse than unlabelled, with the sanction of six clergymen, two of them doctors in divinity, or with a title whose appropriateness charity itself can scarcely deny? It is of the volume of "Essays and Reviews" that one of the living ornaments of the Irish bar has said—"If this book be true, the Church is a monster nuisance, and the clergy no better than common cheats." And it is to such a book that the head-master of one of our most important public schools has allowed his name and essay to be a sort of commendatory portal or entrance for well-nigh two years.

* Strauss, we believe, is still living, retaining unchanged his infidel sentiments.

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If Dr Temple had had the opportunity of carefully perusing, while yet in manuscript, the essays of Dr Rowland Williams and Professors Baden Powell and Jowett, could he have conscientiously brought himself, *as the head-master of Rugby School*, to allow his name and essay to be prefixed to such a mass of rationalistic infidelity? The Roman satirist has said, *Maxima debetur pueris reverentia.* Can Dr Temple doubt that, in proportion to the confidence, reverence, and affection felt towards him by his more talented pupils, in that same proportion will their dislike to, and distrust of, the ostentatiously avowed scepticism and infidelity of this pernicious volume be weakened, not to say removed, by the mere fact of seeing his intimate connexion with it? At the very time of its publication there were doubtless Oxford and Cambridge Rugbeians who would procure copies of the "Essays and Reviews," (even if for no other reason,) because one of the authors was Dr Temple, and who, from that very circumstance, would be led to think more favourably of the other portions of the volume, and to look upon the opinions broached by Dr R. Williams and Professor Jowett as, after all, not so very inconsistent with subscription to the Articles and Liturgy of the Church of England.

If Dr Temple would have shrunk, as the head-master of a large and influential school, from lending the countenance of his name and pen to a volume so full of infidel statements, can he allow a single day to pass without severing his connexion with that volume, or dissolving his connexion with Rugby School and the Anglican Church? Have not Christian parents, who have intrusted their sons to his care, to be preserved from scepticism, and not to be unconsciously drawn into it, almost a right to require of him, in common good faith and justice, to take such a course? Mr Goodwin's declining to take orders because he holds views at variance with those inculcated in the Anglican Articles and Liturgy, and Mr Macnaught's quitting the ministry of the Church of England for a similar reason, are a standing reproof of Dr Temple's connexion at one and the same time with Rugby School, the ministry of that Church, and the "Essays and Reviews." The publication of a volume of sermons preached in the chapel of the school to his pupils, in order to shew that he does not there preach the theories of Dr Williams and Professor Jowett, seems to increase rather than lessen the culpability of which we complain, and appears at best but a poor and unworthy substitute for a more manly, decided, and straightforward course. Not one of his associate essayists occupies so

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delicate a position as Dr Temple, who is both chaplain to the Queen and head-master of Rugby School, and he should thus have been doubly cautious how he ventured to commit himself as he has done. If his essay had been the last in the volume, so as to assist in taking from the series their present appearance of previously-planned arrangement and connexion, there would be less ground for suspecting, on the part of the essayists, a cordial fellowship in what some may be uncharitable enough to regard as a not very reputable league between certain clergymen to make Christianity and the New Testament signify something utterly different from, and opposed to, the meaning accepted by the Reformers of our Protestant Church, and, at least professedly, by the essayists themselves, when they were ordained to the office of the Christian ministry. Dr Temple will not deny that the Scriptures represent God as leaving the other nations very much to the devices and desires of their own hearts, and selecting and separating the descendants of Abraham from the rest of the world to be His peculiar people, the recipients of His revealed will, and the subjects of laws and statutes enacted and immediately made known to Moses by Himself. It was, therefore, worse than puerile, when he ventured to represent the same God as also training the idolatrous heathen nations through their unhallowed moral and religious systems as the educational system suited to them—though in the Scriptures Chemosh * and Molech are expressly called, the former the abomination of Moab, the latter the abomination of Ammon. Surely it does not follow that, because the children of Moab and Ammon were educated and trained just as they would have been if Chemosh and Molech had been real, living, and powerful deities, the God who is revealed in the Old Testament was almost as much the systematic trainer and educator of the Moabites and Ammonites in the hidden character of their unknown God, as He was of the Israelites as their known and revealed God. Indeed, such familiar scriptural phrases as

* Chemosh and Molech might be more justly and emphatically called the abominations of Moab and Ammon, than Nisroch, and Bel, and Nebo the abominations of Nineveh and Babylon, cities so far removed from Jerusalem and her temple. Chemosh and Molech were the obscene idols to which the Moabites and Ammonites obstinately clave, in spite of the opportunities of obtaining the knowledge of the living and true God afforded them by their vicinity to the metropolis and temple, and authentic written records of the Hebrew nation.

Ashtaroth is not called the abomination of the Zidonians. It was enough to speak of her as their goddess, their female god. Such a title would at once give to right-minded Israelites the ideas of religious absurdity and abomination, (1 Kings xi. 5-7.)

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those just quoted—Chemosh the abomination of Moab, and Molech the abomination of Ammon—should have deterred any Anglican clergyman, professing to regard the Old Testament as a peculiarly sacred book, from receiving, except upon authority equal to that of the historical books of the Hebrew Scriptures, and then disseminating the theory which Dr Temple has been endeavouring for nearly two years to disseminate wherever the English language is spoken.

That which especially constitutes the culpability of Dr Temple is the fact that, after he had himself read the whole of this infidel volume, when it had issued from the press, being necessarily conscious, too, that it must have been even eagerly read by the more advanced pupils at Rugby, and by undergraduates from Rugby, Oxford, and Cambridge, he should have wilfully allowed, for nearly two years, his name and essay to retain their position as a sort of commendatory introduction to a book which has been notoriously regarded with indignation and disgust by hundreds and thousands of the attached members of the Anglican Church.

Had Professor Powell been still living, we may surely believe that not one of Dr Temple's six associates would have refused to recognise the propriety, in his peculiar circumstances, of at once withdrawing his name and essay from the notorious and obnoxious volume. We might almost wonder they did not themselves press such a step upon him, as his specially responsible position laid him under a solemn social and moral obligation to pursue such a course with the least possible delay. Such an obligation should have set aside the influence of any false code of honour, which might make him reluctant to abandon his companions in error, in the hour of their unpopularity and difficulty. Two years of such wilfully-continued culpability would perhaps very naturally seem, in the opinion even of somewhat lenient moral judges, to constitute criminality; particularly where, as in the present case, the offender is a clergyman of the Anglican Church, one of the chaplains of his Sovereign, and the popular head-master of one of our most important public schools, in which his classical acquirements, and amiable and honourable personal character, have won him the devoted esteem and regard, and the trusting confidence of the pupils who have been committed to his charge. The possession of such devoted regard and trusting confidence lays him under grave responsibilities, not only to their confiding parents, but also to their revealed God.

The more we reflect upon it, the more difficult do we find it to account for the grave mistake of an accomplished scholar,

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who professes to reverence the Old and New Testaments as having claims to our veneration and regard beyond those of any other extant volume, for degrading the Hebrew race almost to a level with the idolatrous nations of the world, with reference to their being the subjects of a divine training and discipline, inasmuch as the Hebrews were possessed of a divine and divinely-revealed law, and of divine and divinely-revealed prophecies. Would Dr Temple have ventured to deal thus with the classical authors of antiquity, in explaining and drawing inferences from their writings, and have departed so widely from their obvious and natural, as well as from their literal interpretation? Indeed, what we are complaining of does not so much resemble wide departure, as direct and deliberate contradiction. He who believes in the Divine origin, express revelation, and Divine sanction of the Mosaic law—and who will deny that the books of Moses claim such belief for that law?—would surely expect that any divine training and discipline, at least of the nations which bordered on the land of Israel, or which otherwise, in some period of their history, had opportunities of acquainting themselves with the God of Israel—the Syrians and Phœnicians, the Edomites and Ammonites, the Philistines and Egyptians, and even the Chaldeans in the days of Nebuchadnezzar—would have been such as to lead them, *not* to greater alienation from, but to a gradual approximation to the religion and the God of Israel.

The appalling rumours of the Hebrew prowess, and of the divine interposition in behalf of the children of Israel, prepared Rahab of Jericho, and, after her, the tribe of the Gibeonites, for such an important step. Intimacy with Naomi led Ruth to the knowledge and service of Jehovah. The leprosy, the captive Hebrew damsel, and the miraculously healing effects of the waters of Jordan, led Naaman far onward towards a similar result. Intercourse with Daniel and the three Jewish brethren, and, ultimately, his humiliation among the beasts of the field until seven times had passed over him, constrained Nebuchadnezzar to look upward, from the gods of Babylon to the Most High, the King of Heaven. And, subsequently, in the days of Esther and Mordecai, we read that "many of the people of the land became Jews; for the fear of the Jews fell upon them," (Esth. viii. 17.) But these were few and rare exceptions; and none of these were trained to the great change in their religious sentiments by what Dr Temple seems to look upon as a sort of divine national education and discipline under which the several Gentile nations are supposed to have been purposely and systematically placed by Divine Providence,

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but by certain special and extraordinary interpositions on the part of that Divine Providence.

The second essayist, Dr Rowland Williams, writes concerning the occurrence of Messianic predictions in the Hebrew prophecies:—"Some passages may be doubtful, one perhaps in Zechariah, and one in Isaiah, capable of being made directly Messianic, and a chapter in Deuteronomy foreshadowing the fall of Jerusalem. But even these few cases tend to melt, if they are not already melted, in the crucible of searching inquiry," (pp. 65–70.) With Baron Bunsen, Dr R. Williams rejects the application of the 53d of Isaiah to Jesus of Nazareth, and confidently applies its predictions to the prophet Jeremiah, though the writer of the Acts of the Apostles tells us that Philip the Evangelist, under the immediate guidance of the Spirit of God, preached Jesus to the Ethiopian eunuch from this chapter.* There are also to be found unmistakable applications of portions of this 53d chapter to Jesus in Matt. viii. 17, and 1 Pet. ii. 24. Does Bunsen's "masterly analysis" contain proofs in favour of the application of the 53d of Isaiah to Jeremiah, that can for a moment be compared with the scriptural testimonies just adduced in favour of Jesus of Nazareth?

In another place Dr Williams, speaking of Baron Bunsen, says—"Knowing these things, and writing for men who know them, he (Bunsen) dare not say, though it was formerly said, that David foretold the exile, because it is mentioned in the Psalms. . . . . If he would follow Pearson in quoting the second Psalm, '*Thou art my Son,*' he knows that Hebrew idiom convinced even Jerome the true rendering was '*Worship purely.*'" The worse than gross blunder here made by Dr Williams has not passed unnoticed. Jerome was not so ignorant as he is here represented to be. Of whatever else he might be ignorant, Jerome knew very well that in Ps. ii. 7, בְּנִי אַתָּה is properly rendered into Latin, and can only be rendered into Latin, by words strictly equivalent to "*Thou art my Son.*" † The fact is, the point in dispute is whether

* Baron Bunsen, as a layman bound by no religious subscription, might regard himself at liberty to reject what is related of Philip in the Acts (viii. 26–34) as unworthy a moment's serious notice. This is not the case with Dr R. Williams, who professedly belongs to a Church which, as no candid infidel will deny, accepts as divinely authenticated historical facts the human and superhuman, the natural and supernatural events recorded in the Acts of the Apostles.

† בְּנִי can here only be rendered by "*my Son.*" As a verb in the imperative, בְּנִי is of the feminine gender, and cannot be connected with אַתָּה.

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we are to render in Ps. ii. 12, נַשְּׁקוּ־בַר by "*embrace purity,*" (or something similar,) or by "*kiss the Son?*" *i.e.*, offer Him the kiss of submission and homage. We believe the latter to be the true meaning, not merely as at least equally in accordance with the tenor of the psalm, but from another reason, viz., that it appears less difficult to us to suppose that such a thoroughly common and well-known Chaldee and Syriac word as בַר (son) should have found its way into this psalm, than such an unusual combination as נַשְּׁקוּ־בַר, to express the idea of pure and holy worship. Because the Syriac בַר (son) must have been perfectly familiar to Abraham,* and Isaac, and Jacob, and the twelve sons of the latter, it does not follow that

* The native language of Abraham, Lot, Sarah, Rebekah, Leah, and Rachel was very near akin to the Syriac, with which, therefore, Ishmael, Isaac, Esau, and Jacob were doubtless thoroughly familiar. Two words in this language used by Laban are preserved to us in Gen. xxxi. 47—*Jegar-sahadutha*, "The heap of witness." *Sahadutha* is all but identical with *Sohdutho,* (record, testimony,) in the Syriac version of John i. 19. We believe also that a reference to the short Syriac lexicon appended to "Walton's Polyglot Bible" will shew that "Jegar" is found in the Syriac version of the Old Testament. On the supposition that certain Eastern languages have undergone comparatively little change, how thoroughly consistent with what we should expect from Genesis is the fact of the near agreement of the Hebrew, Chaldee, Syriac, and Arabic, the languages or dialects of the descendants of Abraham by his wives Sarah and Keturah, of Ishmael, Esau, and Lot, (Moab and Ammon.) Though Jacob preferred to use the Hebrew *Galeed,* the Syriac was as familiar to him as to Laban. With regard to the word בַר, we may add that it was so thoroughly a part of the Syriac language, that the compound *bar-nosh* (son of man) was very generally used to express what we mean by "*man,*" (human being.) Thus the ἐν τῷ ἀνθρώπῳ of John ii. 24 is rendered by the aid of this compound.

The plural of the Syriac *bar* approximates very closely to the Hebrew. Thus in the Syriac version we have the absolute *benĭn,* (sons,) Gal. iv. 22, and the emphatic *bĕnayo* in John i. 8. We have also in John iii. 19, *benaïnosho,* (men,) as the plural of *barnosh.* Thus we have in Dan. ii. 38, *benai,* the constructive plural of the Chaldee *bar.* The verb *nashsheku* is not so much the command to worship, as to offer the kiss of homage; and is, therefore, not so applicable to the Jehovah of the second psalm as to Him whom Jehovah calls בְּנִי (MY SON) in ver. 7, and in ver. 6, מַלְכִּי, (MY KING.) In the Syriac version of Luke xxii. 47, 48, words from a kindred root (*noshek* and *nushakto*) are employed in describing the traitorous conduct of Judas in betraying his Master with a kiss. We may add, that *bar* in Ps. ii. 12 is an adjective, and would bear to be rendered, "Kiss him who is pure," viz., the Son whom Jehovah had made *King* over the nations to the ends of the earth. The second psalm, however, is so intensely Messianic, that no possibly admissible version of the twelfth verse can deprive it of that character. That the Septuagint favours Jerome's view is an argument too important to be overlooked. The Syriac version, however, is said to be in accordance with our own. If the Chaldee may be supposed to have been executed by a Jew, after the rise of the Christian religion, we need not wonder if it takes the view of Jerome.

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the word had not been entirely forgotten in the days of David. Yet perhaps few would contend for this; and the majority would probably allow that, however we translate Ps. ii. 12, in the days of David the meaning of the Aramaic noun בַר was as familiar to David and his subjects as that of their own noun, בֵּן. Hence, whatever other objections are brought against our authorised version of the last verse of the second Psalm, scholars will hardly concede to M. Bunsen and Dr Williams that David, in writing a psalm to be read by a Hebrew-speaking people, used a noun whose meaning was unintelligible to the great majority of that people. It was, however, scarcely necessary to discuss this point here, as the Messianic character of the second Psalm is sufficiently established to any sincere member of the Anglican Church—and be it remembered that we have here to do with one who professes to be a sincere minister as well as member of that church—by comparing, first, Ps. ii. 1, 2, with Acts iv. 25–27, which may be fairly considered as the united testimony of the twelve apostles, (regarding Matthias as the twelfth,) under the immediate influence of a Divine inspiration; and, second, still more by comparing Ps. ii. 7 with Acts xiii. 33, Heb. i. 5, v. 5. How can any minister of the Anglican Church, professing a sincere reverence for the books of the Old and New Testaments, read John v. 39, Luke xxiv. 25–27, 45–47, 1 Pet. i. 11, and deliberately write that the few passages in the Hebrew Scriptures "perhaps capable of being made directly Messianic, tend to melt, if they are not already melted, in the crucible of searching inquiry?" One thing is certain, the professed minister of Christ who holds and publishes such sentiments, can never expect the greeting, "Well done, good and faithful servant," from Him who thus rebuked the two disciples on their way to Emmaus, "Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Here the risen Jesus tells the two disciples that they ought to have believed all that the prophets have spoken concerning Him, and asserts that Moses and all the prophets have borne such clear testimony to Him, that only they who are ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ could fail to perceive it; and yet this essayist seems not only to expect, but almost to rejoice in the prospect that the few supposed (though doubtful) direct Messianic passages in the Old Testament "tend to melt, if they are not already melted, in the crucible

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of searching inquiry." Is Dr Williams right? Then was John the Evangelist wrong in testifying of Jesus as THE TRUE LIGHT, (i. 9,)—then must we regard Jesus Himself as in error when He said, "I am the Way, THE TRUTH, and the Light; no man cometh unto the Father but by me," (John xiv. 6.)

As there would seem to have been a previous bias in the mind of Dr Williams in favour of the notion that science and accurate criticism would be destructive to the long-established interpretation of the Old and New Testament Scriptures, as accepted by the orthodox churches of Christendom, he seems almost to triumph in the prospect of bringing Hebrew prophecy, by the aid of Baron Bunsen, down from its lofty elevation into the dust. One would have thought that even a few lingering sparks of loyalty to Jesus of Nazareth would have stimulated him to have examined Jerome's criticisms more closely, and have saved him from falling into grave error with reference to the second psalm.

We have extended this paper so far beyond our original intention, as well as beyond the limits allowed by this Journal, that we must hasten somewhat abruptly to a conclusion, and have only room for one or two brief remarks.

Professor Baden Powell may seem to have shared in the bias of Dr Williams. He denies the possibility of miracles. He says—"What is alleged is a case of the supernatural; but no testimony can reach to the supernatural. In nature and from nature, by science and by reason, we neither have, *nor can possibly have*, any evidence of a Deity working miracles." Does not such teaching lead to the conclusion—"Then Christ is not risen from the dead." And what says the apostle? "If Christ be not raised, your faith is vain; ye are yet in your sins," (1 Cor. xv. 17.)

Again, Professor Powell writes—"Intellect and philosophy are compelled to disown the recognition of anything in the world of matter at variance with the first principle of the laws of matter—the universal order and indissoluble unity of physical causes," (p. 127.)

May we not feel somewhat surprised that Professor Powell should not have expressed himself in less positive terms? He could not have been ignorant of what Dr Elrington has written on this subject. "It can scarcely be necessary to inform any person that to the Eternal Mind all events are equally present; by Him the regular course of nature, and *the exceptions to it*, were decreed together. When He determined the ordinary connexion of cause and effect, He did it with the very design of making such interruptions in it as have happened in the

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Jewish and Christian dispensations. The argument, indeed, to prove miracles impossible in our system, goes to prove it impossible for the Deity to create any world in such a manner as to admit them."

It has been fairly asked—"Why could not Mr Powell conceive that such suspensions of nature entered into the perfect and divine plan?" At all events, with Dr Elrington's reasoning before him, he had no right to assert absolutely that "no testimony can reach to the supernatural." The question concerning miracles fairly and rationally admits of being put in a less unfavourable light, viz.,—Granted (and neither intellect nor philosophy can prove that it cannot be granted) that the Eternal Mind decreed in His original plan certain suspensions of the natural course of things, is there sufficient testimony to afford satisfactory proof that the miracles recorded by the four Evangelists must be reckoned among the "suspensions" originally decreed? If these cannot stand the test, of course the other scriptural miracles cannot. If they can, then we may pass on to the examination of the other miracles. Let us not be misunderstood. We are here merely asserting, on grounds which neither intellect nor philosophy can disprove, that Professor Powell had no warrant for absolutely affirming what amounted to denying that the Eternal Mind did not decree certain "suspensions of nature in His perfect and original plan."

It may be no easy task to reconcile the conflicting theories of geologists, as well as the facts common to all those theories, with the first chapter of the Book of Genesis. It would seem that Hugh Miller thought that the science necessary to the right understanding of these portions of the prophetic record (relating to the first and second day) has still, it "would seem, to be developed, if indeed it is destined to exist at all." We confess that an opinion something like this has not unfrequently passed into our mind. The stumblingblock is perhaps allowed to exist, that in the last days, infidels, who are determined to stumble, and would still use the telescope and microscope to dethrone the God of the Bible, even could the first chapter of Genesis be reconciled with geology, may have the plausible opportunity of rejecting the authority of Moses, that they may end in rejecting the authority, and despising the teaching of Jesus of Nazareth. "The carnal mind" (whether in speculative theologians or philosophers) "is enmity against God, and is not subject to the law of God, neither indeed can be," (Rom. viii. 7.)

Yet surely enough has been already brought forward by

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the defenders of the Mosaic cosmogony, to have made Dr Temple, Professor Powell, and Mr Goodwin willing to wait a little longer before they renounced, as of no value, the commencement of the Pentateuch. We may perhaps have a future opportunity of offering a few observations on the prophetic bearings of the question.

Art. V.—NOTES ON THE 24th AND 25th CHAPTERS OF ST MATTHEW'S GOSPEL.

INTRODUCTORY REMARKS.

It is to be observed, that both our blessed Saviour and His apostles entered upon the subject of prophecy chiefly towards the close of their public ministry. Such a course was quite natural; because the gospel had first to be preached, and believed in, before the Coming of the Lord in glory could be made a subject of hope to the Church.

Our Lord delivered this great prophetic address after He had bid farewell to the Jews, (Matt. xxiii. 37–39,) and just before His suffering.

And St Peter, who is remarkable for his deeply practical writings, "stirred up the pure minds" of believers, just when he knew that he would "shortly put off his earthly tabernacle," to attend to "the more sure word of prophecy," (2 Pet. i. 19.) This epistle is entirely of a prophetic character. Again, St John's first epistle treats on the subject of prophecy in two or three chapters; and the Book of Revelation entirely. And both these books he wrote in his old age, when he was ready to enter into his eternal rest. And St Paul made the subject of Christ's second *premillennial* advent one of main importance in writing to his beloved Thessalonians, thereby to enforce *watchfulness and patient endurance* under suffering, in those among whom he ministered. In 1 Cor. xv., St Paul treats largely on the subject of prophecy; and in ver. 23, 24, and ver. 51, 52, like 1 Thess. iv. 13–17, he gives us an insight into the most consoling truth, *the first resurrection*, which is to take place "at Christ's coming," and in which all true believers will partake, or "all that are Christ's at His coming."

It might have been expected, that both our Lord and His apostles would give direction to believers regarding the future; and would not leave them in the dark as to the issue of the final conflict between the prince of darkness and Himself, and the termination of the present dispensation.

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Even under the Old Testament dispensation, after fearful denunciations of judgment, the Lord always gave light and direction to the remnant, how they would pass through the impending conflict; and held out to them a glorious future by the sure word of prophecy.

We ought to remember the words of Peter, (2d Ep. i. 19–21,) that prophecy is given for a light to direct and comfort believers; and to uphold them, and support their faith, amidst national judgments and convulsions.

In order rightly to understand our blessed Saviour's prophecies, with reference to the destruction of Jerusalem, and His second premillennial advent, we must bear in mind that several things, which applied to the destruction of Jerusalem, apply likewise to His second advent. Similar events will take place, only on a much larger scale. What was limited before to Jerusalem and the land of Palestine, will be extended over all Christendom at the second appearing of our Lord. And, inasmuch as the light and privileges are far greater under the gospel than they were under the law, the judgments suspended over the so-called Christian world will be much more awful—for "to whom much is given, from him much will be required."

In reading the prophecies, both of the Old and New Testaments, we must always keep in mind that they are *visions*, or particular manifestations of God, which were vouchsafed to holy men, by which they saw, as in a landscape, things *near and far off* at one view. The intervening valleys or distances were not perceived, consequently in few instances taken notice of—(as Isa. ix. 6, 7, and xi. 4–9, &c.) And we cannot but observe, in the writings of the prophets of the Old Testament, that the glorious reign of the Messiah had stronger attractions for their minds than His sufferings; hence the reason for dwelling so largely on that bright picture, and so little on the gloomy one that preceded His future reign. The sufferings of our Saviour, though most touchingly described by the Psalmist and the prophet Isaiah, are little dwelt upon in the Old Testament, when compared with the glowing description of His millennial reign: while the latter occupies chapters, the former takes up but a small space.

A further particular must be noticed, for the better understanding of our blessed Saviour's prophecies, as well as of those of His apostles; which is, that His second coming was properly left in uncertainty in regard to the *exact* time. It is represented as *always nigh.* The Christian's position in this world is one of great danger; hence the constant necessity of watchfulness and prayer. The Lord would have

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His own to expect His return always, (Matt. xxiv. 42–44.) The primitive Christians expected the coming of the Lord as nigh, (1 Cor. x. 11; Phil. iv. 5; 1 Pet. iv. 7; James v. 8; Rev. iii. 11.) Even the prophets of the Old Testament seem to have thought this coming of the Lord to be nigh, (Ezek. xxx. 2, 3; Joel i. 15, ii. 1; Obad. 15, &c.;) though, in the primary acceptation, these prophecies had reference to events which took place about their own time. And this expectation had the most blessed effects on the lives of the saints of old, and primitive Christians. They were thereby kept from setting their affections on the things below, and encouraged in their sufferings for the gospel's sake, well knowing that all these trials must only promote their eternal happiness. There is no scripture in which the coming of the Lord is spoken of as being *far off*, but in Matt. xxiv. 48 such a notion is blamed. And this is the only safe state for mortal man, since his death fixes his condition, according to his present life, either in bliss or in woe. Those "who fall asleep in Jesus," or "die in the Lord," will be raised *at* or *before* His second coming, (1 Thess. iv. 13–17; 1 Cor. xv. 23, 24, 51, 52;) and they will not be a whit behind those who shall live to the day of His appearing. What a comfort this is to the believer!

Prophecy may be compared to a tree of gigantic growth, which takes its rise from a very small root; but in which lies buried already the entire tree, and from which the whole is developed by a slow progress. And as at first the several parts are close together and little defined, but as they grow, branch out, and become gradually more distinct; so it is with the prophetic scriptures. Gen. iii. 15 is the root of all prophecy, out of which all sprung as time rolled on, and the time drew nigh when this promise should be fulfilled. And what was at first dark and indistinct, and united almost in a point, as in the beginning—*the first and second coming* of Christ—has become plain and self-evident, in the process of time.

We have now no difficulty to discern the *difference and distance* between Christ's first and second coming, as it regards the objects of these events. This was not the case with the Jews under the Old Testament. And, what appears to many Christians now indistinct, and as falling together in one period of time—namely, *the establishment of Christ's kingdom over this earth*, or what is generally called the millennium, *and the general judgment* of quick and dead—will by and by become as clear to all as the first and second coming of our blessed Lord. What was unknown at first to the apostles,—nay, to Christ Himself in the days of His humi-

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liation, (Mark xiii. 32,)—became known when the Book of Revelation was given, (Rev. i. 1.) According to His human nature, Christ had to learn, (Heb. v. 7–9,) because He "emptied Himself," (Phil. ii. 7, Greek,) or laid by His glory. (Compare John xvii. 5.)

As every believer is to grow into the image of Christ, so the whole Church is to advance "till we all come, in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Again, the first coming of our Saviour had been prefigured by many types, which represented both His character and His work most minutely and strikingly, so that the gospel is already preached in the types and ceremonies of the Jews. Thus we have representations of His second coming, both as it rgards *the blessedness* attending it, and *the judgments* to be executed at that time. The flood is distinctly referred to by our Lord, (Matt. xxiv. 37–39;) and the destruction of Jerusalem in particular, as it regards *the judgments;* and the peaceful reign of Solomon, as it refers to *the blessedness.* (Compare Psalms lxxii., xlv., also Isaiah lx., &c.)

And, as there have been types of Christ and of His kingdom, so there have been types of the kingdom of Antichrist. For instance, Antiochus Epiphanes, as described in Dan. xi. 20–35, and in the Second Book of the Maccabees. There have been a phalanx of Antichrists, beginning with Pharaoh, king of Egypt, who perished in the Red Sea, which will culminate in "the Wilful King," (Dan. xi. 36–39,) and in "the Man of Sin," (2 Thess. ii. 3, 4,) and "the Beast," (Rev. xiii. 1, xvii. 8–11, &c.)

The phalanx of witnesses for Christ that has existed more or less from the beginning of the Christian Church, will culminate in "the two Witnesses," (Rev. xi. 3,) who will oppose the beast; but they will be killed by him, (Rev. xi. 7,) and after having lain three days and a half, in the presence of their enemies, will be re-animated and taken up into heaven, (Rev. xi. 11, 12.) Upon this event God's judgments will be poured out in quick succession on this guilty world, (Rev. xi. 13, &c.;) and the coming of the Lord, in person, will take place, (Rev. xix. 11, &c.,) to destroy the beast and all his adherents. Thus solemnly the premillennial scene will be closed.

We would further remark, in reference to our blessed Saviour's prophecy, that it was evidently not His object to give *a detailed* account of *all the incidents* that will accompany His second advent. In the 24th chapter, we have es-

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pecially *those things* prominently stated, which inspire *fear and terror,* and shew *the progress of errors* which will accompany them.

The people of God are warned against temptations, by which they may be ensnared, and suffer great tribulation.

Some events, that will either *precede* or *accompany* Christ's premillennial advent are not alluded to in this prophecy—such as the first resurrection, and the establishment of Christ's universal reign, &c. The chief design of our Saviour evidently was *to warn* His disciples, and *to shew* them the vast difference which this crisis will make between believers and unbelievers. Believers will be thereby separated from the things of time and sense, and rendered "meet for the inheritance of the saints in light;" whilst unbelievers will thereby ripen for their eternal doom.

CHAPTER XXIV.

I. Christ predicts the destruction of the temple, and His second coming, and speaks of the signs which will precede that event, ver. 1–28. II. His actual appearing, ver. 29–31. III. Warns His own regarding this event, ver. 32–44. IV. He gives injunctions to His servants, ver. 45–51.

Ver. 1–3.—In chap. xxiii. 39, our Lord formally took leave of the Jews and their temple, which, after this, He seems not to have entered again. "Their house is left unto them desolate" indeed, and will continue so till our Lord's return.

The disciples of our Lord directed His attention to the stupendous structure of the temple, and its surpassing beauty and grandeur, whilst sitting on the Mount of Olives, to which they were induced by His saying, "Behold, your house is left unto you desolate!" This afforded Him a fair opportunity to tell them what should happen unto it, and to the people of the Jews.

His declaration drew from them three questions:—

1. When shall those things be?
2. And what shall be the sign of Thy coming?
3. And the end of this age, or dispensation? (Gr., *αἰών*.)

Seemingly they considered these events as closely connected. Whatever light the Spirit imparted unto them afterwards, the interval between these events scarcely appeared unto them at this time. In the Book of Revelation, especially, the premillennial advent of our Lord, and things referring to it and connected with it, are more directly stated, and put into their proper places. The Lord answered these three questions without fixing a very distinct demarcation of time between

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His *invisible* coming to destroy Jerusalem, and His *personal* appearing at the end of this age.

The great events of the future are immediately connected with present circumstances, without keeping them very distinct in the description. However, for the humble believer, enlightened by the Holy Spirit, there is no great difficulty in apprehending the things applying to Jerusalem's destruction, and the signs referring to the end of this dispensation.

The *first and second* coming of the Lord comprehend the whole Bible. "He is the Alpha and Omega, the beginning and the end." These two great events are already implied in Gen. iii. 15. Christ had His heel bruised, but Satan his head. His sentence is passed, though not yet executed. However, the old serpent cannot injure those who have fled for refuge to Jesus Christ. The power of Satan is altogether limited. He cannot go a step beyond the permission of the Lord. This truth, so consoling to the timid and humble believer, is firmly established in the Word of God. The history of Job confirms it.

As many commentators and Christians apply the last question of ver. 3 to the *general judgment* of quick and dead, overlooking the word *αἰών*, which does not necessarily mean "world," I would observe, that the judgment to be executed at Christ's second coming, in the New Testament prophecies, appears as identical with that of the last day, similar to what the first and second coming of our Lord appeared to the prophets of the Old Testament. The distance between these events is not noticed here, whereby the exact time intervening could be clearly ascertained. There are, however, *distinct times* noticed in Scripture both of our Lord's appearing and of the judgments which He will execute. But the Christian is, in this respect, as in everything, exhorted to discern "the signs of the times," and to be found in a prayerful and watchful state. St Paul furnishes us with most decisive signs in reference to *the nearness* of our Lord's second coming, and subsequent judgment on Antichrist and his followers. "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c. (Read the whole of 2 Thess. ii. 1–12.) Till then we have no certain grounds for believing the coming of the Lord to be nigh. But may we not discern *the beginning*, nay, *far advance*, of this departure from the faith? The masses of unbelievers and downright infidels only want a proper head to lead them on in their impious plans—and this head they will have, perhaps, soon.

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All necessary information is given to believers in regard to the future; but curiosity is not satisfied. All is done to encourage us to "be like those who wait for their Master's coming;" but no provision is made to sit down at our ease, and "to eat and drink with the drunken."

Ver. 4–14.—These verses may be regarded as containing the general introduction to the whole of this prophecy; always, however, with peculiar reference to our Lord's premillennial advent. The things here foretold by our Lord are to be especially noticed in our days.* Our Saviour teaches us in these warnings the utmost necessity of *faith* and *obedience* in Him. Therefore, instead of making this subject one of speculation, He has rendered it one of the greatest practical use and importance. Few of these warnings apply exclusively to the destruction of Jerusalem, for though since that event about fifty false Christs have appeared among the Jews, there appeared none immediately before it. Theudas and Judas, mentioned in Acts v. 36, 37, did not pretend to be Messiahs, nor were there any at the time of the siege and destruction of Jerusalem, as the Zelots made no such claim. Likewise do the warnings in ver. 7 by no means apply to Jerusalem's destruction, because the Romans ruled over the then known or civilised world, and there was *one* great empire.

But, in whatever degree these predictions were fulfilled at that time, they were only "the beginning of sorrows," which will be more comprehensively fulfilled in times to come. Ver. 14 seems to fix the time distinctly. It must be allowed that in our days the Gospel is more extensively preached, both by living witnesses and through the spread of the Word of God, than ever before. In the days of the apostles there were no printed copies of the Bible as now. We must well observe our blessed Saviour does not say that all nations will be converted, but that the gospel shall be preached "for a witness." The sound of the gospel is *now* going out into all the world.

In considering this introduction more particularly, we ob-

* A writer upon prophecy says on this passage:—"The first division of this prophetic answer is from the 4th to the 14th verse inclusive. This part of the prophecy is wide and general, both as to sphere, time, and circumstances. It presents an outline of the whole period during which the Lord Jesus remains absent from the earth. It is the habit of Scripture to teach in this way:—First to give the outline, then to supply details; and this of course involves recurrence, that is, a retracing, in part or altogether, the same subject, new circumstances being added without the sphere being enlarged. Many have quite overlooked this, and have read Scripture as if the order of *narrative* were always the order of *accomplishment*, and as if consecutive chapters were necessarily consecutive as to time. But if Scripture be so read, confusion and mistakes are certain."

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serve in verses 4 and 5 that our Lord represents the dangers as being very great; for, before His second advent, will men arise who dare to usurp the very place and person of Christ; and, what is most lamentable, "they will succeed in deceiving many." The dangers arising from these characters are repeated by our Lord in verses 11, 23, and 24, and this with increased force. They will at last possess great Satanic powers, so that they will work miracles, "and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Compare Rev. xiii. 12–14.)

These false Christs and false prophets must, however, be distinguished from the real Antichrist, or the beast, (1 John ii. 18, 22; Rev. xiii. 1, &c., xvii. 8–11;) or "the man of sin, the son of perdition," (2 Thess. ii. 3, 4;) and "the wilful king," (Dan. xi. 36, 37.) They are his precursors, and will prepare the way for him. In his last stage, or during the three years and a half of his actual reign, Antichrist, with his coadjutor, the false prophet, will no longer pretend to religion, or carry on his diabolical wickedness under the cloak of religion, as Popery now does, but become wholly infidel. This is clear from Dan. vii. 25, xi. 36, 37, &c. He will be, in fact, the greatest monster of iniquity that this world has ever seen; because he will be in a manner the personification of Satan himself, (Rev. xiii. 2.)

The danger, therefore, will be great; and, alas! will be fatal to many. (Compare 2 Pet. ii. 1, 2; also verses 5 and 11 of this chapter.) All those who are *not in* Christ will be overcome; but those who "*abide in Him,*" and "keep His word, and do not deny His name," they will be preserved.

The Lord says to the angel of the church of Philadelphia, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." "Here is the patience and faith of the saints; here are they who keep the commandments of God and the faith of Jesus."

Ver. 6–8.—After noticing the dangers arising from deceivers, our blessed Saviour proceeds to represent most terrible occurrences, which will attain their highest point before His coming. The good as well as the evil, or "the wheat and the tares," will then have come to maturity; the harvest will have become ripe for the sickle, (Matt. xiii. 30.) The Jewish Rabbis called this time "the birth-travail of the Messiah." They represented the world as travailing, in order to produce, under pangs and sufferings, a higher and a nobler state of

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things. Every birth is brought to pass through pain; so likewise the new creation of the world.

The lesson which our Lord would impart to His own is, not to be troubled by these things, as they are only "the beginning of sorrows." They must take place before a better state can be expected. The conflict between light and darkness will reach then its highest point. (See ver. 21–24.) He that loveth anything more than Christ will not be able to overcome. Then our blessed Saviour's words will apply in their fullest sense—"He that findeth his life shall lose it; and he that loseth it for my sake shall find it," (Matt. x. 39.) How needful, then, my dear reader, to sit loose to the things of this world, in order not to be ensnared by them! "Wars and rumours of war" do not mean wars which have already broken out, but as pending, and which terrify people's minds. At what time have nations been more busily engaged in the invention and construction of devastating war engines than at this present day? What can be the reason? For, with the exception of our Transatlantic neighbours, all is peace. Let these facts speak for themselves, and administer to us salutary warning.

The revolutions and national disturbances noticed in verse 7 evidently denote dissolutions of social order and political union, such as we hear of constantly, and which are rife everywhere. We have parallels in 2 Chron. xv. 5, 6; Isa. xiii. 13–18, &c.

When this state of things will have come to its height, then "the famines, pestilences, and earthquakes in divers places" will follow apace. Preliminary fulfilments we have had in abundance.

Ver. 9.—In this passage our Lord acquaints His own with the trials which will afflict them. In this state of things, persecution and death will be their lot. As Christ triumphed by His perfect obedience unto death, so will His followers overcome their last foe. "For my name's sake," shews clearly that the beast will have *his own name* to be honoured, to *the neglect of that of Christ.* Oh, may Christ's name become daily dearer and more precious to us! If He has not been ashamed of us, how can we be ever ashamed of His blessed name?

Ver. 10–13 describe the mournful consequences of these persecutions still further. Domestic and social dissensions will induce them to "betray one another, and to hate one another." And false teachers will draw away many from the faith once delivered to the saints. Likewise, "the love of

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many will wax cold" in consequence of these sufferings, and the inconsistencies of mere nominal professors. Nothing but patient endurance unto the end will save the believer. These sufferings will purify God's people who shall then be upon the earth, and render them meet for the glorious change that awaits them.

Ver. 14.—As alluded to, page 144, this passage shews beyond a doubt that this prophecy mainly refers to Christ's second coming. However extensively the gospel was preached before the destruction of Jerusalem, it was not made known among all nations. Yet this *shall be done* before the end come. (Compare Mark xiii. 10.)

We are so highly favoured as to witness the accomplishment of this prophecy. The Bible and missionary societies, &c., are instrumental in bringing about this great work. It would be interesting here to allude to the wonderful progress which this work has made, even within the last twenty years. Countries have been thrown open before the progress of the gospel which no one could have expected—as, for instance, China, Japan, North-Western India, the east and west of Africa, &c., which must convince any honest mind that Christ is about to accomplish *this*, and *other promises*, that have reference to the establishment of His kingdom upon earth. We are, therefore, not left in uncertainty as regards the nearness of our Lord's second advent.

Ver. 15.—This is confessedly an obscure passage, consequently it is variously applied. Some, however, think, as the author quoted in a foot-note, page 144, that it refers *exclusively* to the second coming of Christ, or to events preceding this great epoch. This is more than probable, following as it does in close connexion with the universal spread of the gospel. Certainly nothing satisfactory answering to the full meaning of these words has taken place, either *before* or *at* the destruction of Jerusalem. Daniel prophesied three times of an "abomination of desolation." (See chap. ix. 27, xi. 31, xii. 11.)

This abomination of desolation seems to imply nothing less than the setting up of an idol in the holy place, or in the temple of the Lord. Let us observe that St Peter's Church at Rome is not a temple of the Lord. It may properly be called a temple of Antichrist, but not the temple of Jehovah. Antiochus Epiphanes set up an abomination of desolation in the temple of the Lord at Jerusalem, (Dan. xi. 31; compare 2 Macc. vi. 1–7;) and this evidently was typical of the abomination of desolation to be set up by the Antichrist, or the beast, as shewn, Dan. ix. 27, xi. 36-38, xii. 11.

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At the destruction of Jerusalem, nothing of this kind was done, though many abominations were practised in the temple.

A partial restoration of the Jews is here supposed to have taken place, and the temple of Ezekiel (xl.–xliii.) to have been built. The Jews have no temple at present for Antichrist to profane; and it is no Christian church that is implied in our Saviour's words, but a temple of the Lord, erected *by His commands*, and according to *His own dimensions*, such as that in Ezekiel.

The Jews, who in our days trample upon their nationality and their privileges as God's ancient people, will greatly suffer from Antichrist, whom they will acknowledge at first, as our Saviour indicates, John v. 43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

The calamities of the Jews are predicted by Zechariah, chap. xiii. 8, 9; Isaiah, chap. xlviii. 10, 11, &c. But a remnant shall be saved, (Rom. ix. 27–29, xi. 25, 26; compare Zech. xiii. 9.)

At the destruction of Jerusalem, the Christians in that city who believed our Saviour's words, fled to the mountains (Luke xxi. 20–22, Matt. xxiv. 16, &c.) after they saw the Roman armies coming, and thus found a Pella—a place of refuge; whilst the careless and unbelieving shared in the general misery, destruction, and desolation. There was no further opportunity of escape; the Romans invested the city, and continued their siege till they had taken it.

This mournful event, which terminated in the entire desolation of the Jews as an independent nation, and their dispersion over the habitable globe, is a striking type of the final destruction of the corrupt Church as existing among all denominations, but especially in the Roman Catholic; and this will take place at Christ's second coming. After the removal of this antichristian host, with its leaders, the beast and the false prophet, and the binding of Satan, the establishment of the kingdom of our Lord will follow—called in Scripture likewise "the kingdom of God," "kingdom of heaven," or the thousand years' reign of Christ with His Church upon earth. It will be the Sabbath of the Church, and "the rest for the people of God" who shall then be upon earth, (Heb. iv. 9.)

Again, some commentators affirm that the passage referred to by Christ, (Dan. ix. 27,) which is difficult in the Hebrew, denotes *the last* of the seventy weeks of Daniel which are mentioned in ver. 24. At the death of our Saviour, sixty-nine of them were fulfilled; and the thread of history of the Jews was cut, and "the time of the Gentiles" commenced. How-

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ever, as soon as "the fulness of the Gentiles shall have come in," then "all Israel will be saved." (See Rom. xi. 25, 26.)

It must be observed that these seventy weeks of Daniel are prophetic. This appears from the Hebrew text. With the beginning of the seventieth or last week, the Jewish history will recommence, and the Jews will think again of the land of their fathers, and their beloved temple. But they will be sadly hindered in their work by the beast, who will carry on his reign of terror during the latter half of this week, or seven years. And at the very close of his reign, he will proceed with his hosts against the land of Palestine and Jerusalem, (see Dan. xi. 45,) and he will overcome the Jews, (Zech. xiv. 2,) slay the two witnesses, (Rev. xi. 7,) and set up his image or idol in the temple, (Rev. xiii. 13, 14,) and thus cause "the abomination of desolation," (Dan. xi. 38, 39, xii. 11.)

But when he has come thus far, and subdued the Christian world, and spread misery and desolation wherever he went, and wherever the people would not acknowledge him or worship his image, he will be suddenly visited by our Lord Jesus Christ, and be destroyed with all his hosts, (Zech. xiv. 3, &c.; Rev. xix. 11–21.) No earthly weapon will prosper against this monster of iniquity, nor are such to be employed. (See Rev. xiii. 10, xiv. 12.) Oh for an overcoming faith! How deeply important to attend to these things! Let no one regard these things as incredible. The coming struggle between light and darkness will be the last, and therefore the most fierce and cruel.

Ver. 16–21, compare Luke xxi. 21–24.—In these verses, the destruction of Jerusalem evidently takes a prominent place. The judgment is represented as coming suddenly, and as one that cannot be avoided or averted; hence the great haste recommended to those that flee.

It is evident that something similar will take place when the beast, with his army, will besiege Jerusalem. Connected with this flight will be the giving up of all earthly possessions, as was the case with Lot, which will prove a snare to many. (See Luke xvii. 31, &c.) We see, therefore, the applicability of this passage to the second advent of our Lord. As, in the destruction of Jerusalem, the Lord directed His own to a place of refuge, so will He again point out a place of safety to those who commit themselves to Him in the reign of the beast. Let us remember Noah and Lot; they both were put beyond the reach of harm before the judgments in their days could be executed. And while the judgment is unavoidable, the believers are nevertheless permitted to pray that it may not

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overtake them at a season when fleeing is difficult, and for some impossible. Ver. 21 clearly shews that the Second Coming is constantly kept in view. All the passages, both in the Old and the New Testament, which refer to this event, represent it in this light. (See Dan. xii. 1; Jer. xxx. 7, &c.) No wonder that the beloved John, speaking of this day, should say, "Little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." This "great tribulation" at the second coming of our Lord is thought by some chiefly to affect the Jews, in consequence of their acknowledgment of this false Messiah.

Luke xxi. 24 shews clearly the effects which the destruction of Jerusalem was to have upon the Jews, and indicates, at the same time, the sure termination of their dispersion, and their restoration to Jerusalem and the land of their fathers. "They were to fall by the edge of the sword, and be led captive into all nations, and Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles were to be fulfilled." All know that the first part of this passage has been fulfilled, —the Jews *have fallen* by the edge of the sword,—they *are scattered* among the nations to this day, and Jerusalem *is trodden down* by the Gentiles,—therefore we justly conclude, that the moment "the times of the Gentiles are fulfilled," the Jews will be restored to the Lord's favour, and thus the second part of this passage will be accomplished. (See Dan. xii. 7; Rom. xi. 25, 26.)

We may learn from this passage that peoples and nations, like individuals, have their prescribed time of development, beyond which they cannot proceed. As Israel was rejected after the measure of their sin had been full, so will the Gentiles be visited in due time for their sins. Their much-abused privileges and blessings will bring upon them far more fearful judgments than the Jews experienced. Rev. xi. 2 stands parallel with this passage; while, however, Luke xxi. 24 comprehends *the whole time* of Gentile domination, Rev. xi. 2 takes in only *the latter part* of it. But this will be by far the most intense period, being that of the reign of the beast.

The Gentiles treading down Jerusalem are not believing Gentiles, but either those who are ignorant of the true God, or have sunk into heathenism, and have nothing left but the name of Christianity.

Ver. 22–28.—This portion of our Lord's prophecy gives us a further description of the great distress recorded in ver. 21. It refers almost exclusively to the second advent of our Lord. Luke xxi. 25–27 records the great signs and wonders which

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will either *accompany* or *precede* the coming of our Lord. In Luke xvii. 23, 24, we have but a slight allusion to what Matthew states at large. The tribulation will rise to such a height, that the Lord himself must interfere, else " no flesh should be saved." Persecution will be so fierce and cruel, that all would perish were the Lord not to interpose. " But for the elect's sake those days shall be shortened.' The elect have at all times had great influence npon God's judgments, and will especially have influence upon the great judgment which awaits this guilty world. Their prayers will then particularly exercise a marvellous effect upon the guilty multitudes, (Rev. viii. 3–5, xi. 3, 6.) The fact that for the elect's sake such an interposition of God shall take place, would seem to stamp this passage as wholly belonging to an event yet future. The believers fled, we know, from Jerusalem to the mountains when the city was besieged by the Romans, so that it was abandoned, with its guilty inhabitants, to unmitigated judgment by their flight, similar to the destruction of the world at the flood, and the overthrow of Sodom and the rest of the cities of the plain. No sooner was Noah in the ark, than the flood came and swept them all away; and scarcely had Lot been out of Sodom, when fire and brimstone brought destruction upon those devoted cities, with their guilty inhabitants.

So far as the elect will fall into this "great tribulation," it will operate as a purification, and fit them more eminently for the glory that awaits them. And let it never be forgotten, that their weapons are not carnal, but spiritual—even patience and faith—"faith in the Lord Jesus, and the keeping of the commandments of God."

In ver. 23–25, the warning of ver. 4, 5, is repeated with increased force. It is true, the Church has been tempted by similar characters from the beginning; but false teachers and false prophets will especially abound in the last days, and will be more deceitful and dangerous too. They will have power given them to "shew great signs and wonders." As signs and wonders were always considered as valid proofs of true prophets, inexperienced and unenlightened persons will easily be deceived by them. However, wonders alone cannot be a conclusive proof of the truth, (Matt. vii. 23, 24.) Truth, as light, bears testimony to itself; wherever it is found, there it will attest its presence. Wonders, nevertheless, shew that he who works them has intercourse with the invisible world, be it with the good or the evil. To a person enlightened by the Holy Spirit, it cannot, however, be concealed, whether an individual acts under the influence of the good or the evil

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spirit. Wherever lies are connected with wonders, there the Christian has to withdraw. What our Lord simply alludes to, we have stated more at large, 2 Thess. ii. 8, 9; Rev. xiii. 12, &c.

Oh, let us ascertain that "our names are written in the Book of Life!" The words, "Behold, I have told you before," are very significant. They evidently imply a command to attend carefully to these things.

In ver. 26–28, our Lord guards us especially against unwholesome excitement regarding His second advent. It will not be necessary to run hither and thither to see Him—His majesty and glory will be manifest everywhere, and visible to all at once. The believer's only care must be to "abide in Christ." The suddenness of his Lord's coming cannot take him then by surprise, The 28th verse evidently represents the Antichristian host that will be assembled round about Jerusalem, at the moment of His appearing, (Zech. xiv. 2–4, and 12–15; Rev. xvi. 14, 16, &c.)

This host will resemble a dead body, in which there is no life remaining. The figure of the eagles stands in relation to the dead body, (Rev. xix. 17, 18; Ezek. xxxix. 17–20.) Whenever and wherever there is no life of God remaining in a nation or nations, then the judgment is at the door. The Antichristian host will at last formally separate itself from the godly who will be on the earth; nay, they will persecute and kill all that will not submit themselves to the beast, (Rev. xiii. 15.)

Ver. 29.—"Immediately after the tribulation of those days" will those phenomena be witnessed which will usher in the actual coming of the Lord Jesus Christ in person. There is no reason why we should not take these things as literally as the foregoing. We have similar signs spoken of in the Old Testament, Isa. xiii. 9–14; Joel iii. 15, 16; Zech. xiv. 6, 7; Mark xiii. 24; Luke xxi. 25. These passages declare the same, and they are referred to the coming of the Lord. Likewise, 2 Pet. iii. 10, &c., and Rev. vi. 12, &c., foretell the same things in connexion with the great day of the Lord. This glorious event will fully accomplish (Hag. ii. 6, 7, 22) and usher in the kingdom of "righteousness, peace, and joy in the Holy Ghost." This shaking of the heavenly bodies and powers will render men distracted, not knowing what will follow next, (Luke xxi. 25, 26.) How needful, then, that Christians should be made acquainted with these things, not to be overtaken by them unawares!

Ver. 30.—Whatever this sign may be which is here fore-

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told, it will be recognised as being that of the Lord. It is thought probable that it may be a star, as at the time of our Saviour's birth. The Jewish Rabbis thought that, awakened by such a star, their nation will feel inclined to return to the land of their fathers. All will see this sign, likewise the Antichristian host, (Rev. i. 7;) but, alas! the latter will have to wail and lament, because the day of their final doom is come. What a comfort to believers to be told by our Lord, "When ye shall see these things *begin* to come to pass, then lift up your heads, for your redemption draweth nigh!"

Ver. 31.—In this passage, the blessed effects are stated, with regard to the elect, commencing with the coming of Christ. While this solemn event will bring devastating judgments upon the unbelieving multitudes, believers will be for ever delivered from every evil and danger. The elect will find a hiding-place, (Isa. xxvi. 20, 21,) and will have nothing to suffer from those judgments which will be executed upon the ungodly *at*, or directly *after*, the coming of our Lord. Their sole duty is to "abide in Him," and patiently to wait till He comes for them.

Ver. 32, 33.—Here the Saviour teaches us the consoling truth that, as after the spring the summer follows, so after these occurrences, His kingdom will follow. These are landmarks whereby we may know the nearness of the coming of our Lord. Some expositors of prophecy think that, as the Jews are more than once compared in the gospel to a fig-tree, our Lord had herewith given a secret hint respecting their manifesting again signs of spiritual life. Therefore, He would tell us, "When ye see this fig-tree shoot forth, and again shew signs of life, of an approaching summer, then expect my coming nigh: even at the doors." So much is true—that the partial restoration of the Jews to their own land is closely connected with the coming of Christ. Hence, the movements among God's ancient people must be narrowly watched by the Christian. Zech. xii. 9–14 represents the destruction of the nations as simultaneous with Israel's revival and conversion.

Ver. 34, 35.—"This generation (Gr. *γενέα*) shall not pass," &c. This passage has caused much perplexity to some, in applying this prophecy, because they limit "this generation" to the one then living. The Greek word *γενέα*, however, is used in a more general sense. It denotes sometimes, and is occasionally so rendered in our own version, "*nation, kindred, family, people.*" In Matt. xii. 39, 41, 45, xvi. 4, xxiii. 36, though the word "generation" is found in our version, it may evidently be extended to the whole nation. But, Phil. ii.

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15, the word γενέα is rendered "*nation.*" And, 1 Pet. ii. 9, γένος is rendered "*generation,*" which may shew that our version does not limit the term generation to the period which elapses between father and son.

In the Old Testament, the word דוֹר, rendered γενέα by the LXX., is constantly expressed by the word, *kindred, family, people.* Thus, "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy *kindred,*" (LXX., γενέα,) (Gen. xxxi. 3.) "And they said, The man asked straitly of our state, and of our *kindred,*" (Gr. γενέα,) (Gen. xliii. 7.) "He shall return unto his own *family,*" (Gr. γενέα,) (Lev. xxv. 41; also Num. x. 30, &c.) And "both of them shall be cut off from among their *people,*" (Gr. γενέα,) (Lev. xx. 18.) This phrase clearly means that the Jews shall not cease from being a *distinct people* till all these things shall be fulfilled. The expression, "all these things," comprehends all that our Lord had spoken from the beginning of this chapter. He purposely employed a term, which should apply both to the *present* and to the *future:* for probably, some of *that* generation, living in the days of Christ's sojourn among them, witnessed the destruction of Jerusalem; and thus, this expression applied to them very particularly. The Jews are a standing proof of the truth of the Word of God; and their very being assures us that all which is predicted will be fulfilled. Our blessed Saviour assures us, "Heaven and earth shall pass away, but His word shall not pass away till all be fulfilled." As His words relating to *past events* have been fulfilled, so shall all be accomplished that have reference to yet *future events.* The fulfilment of past prophecy furnishes us with the rule how to interpret yet unfulfilled prophecy. All will take place *literally and really.*

Ver. 36.—After the preceding *general chronological indications* when these events will take place, our Lord declares here that there is *no fixed day and hour* to be looked for. The Father has kept in His own power the knowledge of the *exact* time when His kingdom shall come. Let us learn the useful lesson, that God reveals nothing to His creatures but what is needful at the time. When the Book of Revelation was given, it was necessary for the Church to know more about future events, because their fulfilment commenced then. God does not gratify mere curiosity. This may in a measure account for the want of insight into prophetic truth so prevalent with otherwise Christian people. It is to be hoped, that as these events draw nigh, the Lord will impart light to His own regarding these important truths. He will, however, not

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excuse the want of proper attention to these things in any Christian; because His coming in person, at the end of this dispensation, does not exclude His coming *to*, and constant presence *with* His people at all times.

Again, without proper attention to the prophetic scriptures, and study of them with reference to these events, we cannot rightly understand many other parts of Scripture.

Ver. 37–42.—Our blessed Lord closes this prophecy with a solemn admonition to watchfulness, which is found in a somewhat different form in the other evangelists, (Luke xxi. 34–36; Mark xiii. 33–37.) The circumstance that our Lord alludes to the days of Noah, and in Luke both to Sodom and the flood, evidently shews that the last times will resemble them in character. Unbelief, licentiousness, and a total disregard to the Divine warnings characterised them; and who does not see that unbelief, and a disregard to God and to His word distinguish our age of (so-called) superior light and knowledge. In this assertion we are supported by another prophetic declaration of our Lord. For instance, speaking of the last days, or those preceding His coming, (Luke xviii. 8,) He significantly asks, "Shall the Son of Man find *the* faith [see the Greek] on earth at His coming." The definite article, which is in the original, makes it more emphatic; implying that there will be little saving faith in Him existing at that time; because the Church, the spouse of Christ, will then have been removed, (1 Thess. iv. 15–17,) and few left, besides the followers of the beast.

The antediluvians are represented as an unbelieving, pleasure-loving, carnal people, as lost in the things of time and sense. The same is said of the people of Sodom. And what is the character of our so-called Christian world? Is not unbelief, in all its shades, spread far and near? And are not most men lost in the pursuits of the pleasures and vanities of this world? What is the character of the masses? Are they not shewing a fearful spirit of insubordination and disregard to what is holy and becoming? And are they not abandoned to the lusts of the flesh, and the gratification of their carnal appetites? The statistics which appear in religious periodicals attest this fearful state of things. Where is that simple faith, and childlike trust in Christ, and reverence for His word witnessed among the masses, both high and low, which shone with such lustre in the primitive Church? And where is that "looking for, and hasting the coming of the day of God," so characteristic among the early Christians? Likewise, where is there a becoming preparation, even among those who, in a

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manner, look for that solemn day? How many, who have a fair prospect, as they think, of entering with the Lord to the marriage of the Lamb, will be found to have been only foolish virgins?

The coming of the Lord, with its attending judgments, will awfully overtake this guilty world. Then those who are now mixed together, and united, and this by the most tender ties, will be separated, never to meet again. Suddenly and unexpectedly will the Lord come upon the careless and carnal masses of mankind. Just as at the flood, (ver. 38,) "so will it be at the coming of the Son of man."

Oh, what a motive for watchfulness! The coming of the Lord is to keep us always in a waiting position; because the moment of our being gathered to Him is not known. Here every one ought to ask himself, "Am I waiting—am I ready at any moment to welcome my blessed Lord? Have I oil, not only in my lamp, but likewise in my vessel, and thus am ready to meet my Lord, and enter with Him to the marriage feast?" And whilst we are anxious for our own fitness and readiness to welcome the Lord, let us make efforts to induce one here, and another there, especially our kindred and relations, to follow our example. Let us just picture to our minds the scene, to see ourselves saved, but to have our nearest relatives and friends torn from our sides, never to see them again.

In order to enforce the duty of watchfulness still more, our Lord adds four parables:—

1. The one of "the good man of the house," (ver. 43, 44.)
2. The faithful and evil servants, (ver. 45–51.)
3. The ten virgins, (chap. xxv. 1–13.)
4. The three servants with the talents, (ver. 14–30.)

The truths conveyed to us by our Lord in these parables are most important for every Christian. They ought to be carefully studied, and our own state compared with what they declare.

Ver. 43, 44.—In this parable our blessed Lord enforces watchfulness *by the uncertainty of the time of His coming.* Neither the day nor the hour of this most solemn event will perhaps ever be known beforehand. It is more than once spoken of as coming as a thief. (See 1 Thess. v. 2, 3; Rev. xvi. 15.) The children of God, who watch the signs of the times, and compare them with what is written, will not be overtaken by that day unawares, (1 Thess. v. 4.) But the thoughtless and carnal, when dreaming of peace and safety, will be overwhelmed by it, "and sudden destruction will come upon them, as travail upon a woman, and they will not escape." As the

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first coming of Christ was "to the rising and falling of many," so, and much more, will it be at His second advent.

Ver. 45–51.—"The faithful and evil servants," in the first place, evidently denote the faithful and unfaithful ministers of the gospel. In an extended sense, however, every Christian is included. The early fathers of the Church regarded these servants as denoting the ministers of the gospel. They are to impart such instruction as the state of things may require. And taking the passage in the connexion in which it stands, it evidently applies more especially to the teachers and preachers of the gospel in these latter days. "They must rightly divide the word of truth," and feed their people, not only as they may individually require for the conversion of the heart and the promotion of the inner life, but likewise as the signs of the times may point out. They are to teach *the whole truth,* and inform their people with *the coming of the Lord,* as that solemn event draws nigh. For, how shall the people prepare themselves for the Lord's appearing, unless they are made acquainted with it? How responsible does the character of ministers and teachers of religion appear, when these and similar statements are rightly considered! How much is required in a faithful servant! Truly the Holy Spirit alone can qualify the ministers of the everlasting gospel, (2 Cor. ii. 16.)

The blessedness is, however, great which awaits such faithful servants, (Dan. xii. 3.) "He who has been faithful in little things, to him great things will be intrusted," (ver. 47, and chap. xxv. 21, 23.) But, how dreadful is the contrast of the evil servant! Such evil servants are not satisfied with neglecting their own duty, but set themselves in array against those who wish to attend to their duty. Those who are in real earnest, and call the attention of their people to subjects which the times seems to require, are generally blamed. "They begin to smite their fellow-servants," because they are reproved by their faithfulness, and reminded of their deficiencies.

Our Lord, foreseeing these intruders into an office for which they are not fit, left this solemn admonition on record. Their unfaithfulness will be fearfully punished at the coming of the Lord. "Cut him asunder," (ver. 51,) denotes a punishment of extreme severity. O Lord, in mercy pour out Thy Holy Spirit, and quicken yet many who are still dead and insensible to their own unfaithfulness, and the fearful punishment that awaits them!

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CHAPTER XXV.

I. Parable of the ten virgins, ver. 1-13. II. The intrusted talents, ver. 14-31. III. Description of the judgment of the nations, ver. 31-46.

The adverb "then" connects this parable immediately with the foregoing subject, and shews that it has direct reference to the time of our Lord's premillennial advent. It presents to us a picture of what the professing Church will be at *that* time. This will appear by referring to the latter part of the foregoing chapter, where, in ver. 38, 39, our Lord predicts the state of the great masses at His second coming. They will be altogether heedless regarding this event, and settled down in carnal security. Then, in ver. 45–51, He foretells the corruption and carnal-mindedness of the teachers and ministers of His Church.

But in this parable He prophesies the laxity and lamentable deficiency of those who have outwardly joined themselves to His bride. While, therefore, this parable, alike with the foregoing, inculcates "watchfulness," it enjoins particularly Christian prudence, wisdom, patient waiting, and forethought. These things, though necessary at all times, will be especially needed at the close of this dispensation.

As alluded to, this parable evidently comprehends all professing Christians. The foolish denote those who, in the eyes of "the wise virgins," appear as true Christians, because they have the outward marks of such. They have not only lamps of profession, but clearly oil in them. (See ver. 8, in Greek, or marginal reading.) The five foolish go out to meet the bridegroom as well as the wise; but the foolish have no oil in their vessels; this is their great deficiency. They had made no calculation against the probable delay of the bridegroom, during which time the oil in their lamps might be consumed; and when this actually occurred, they had no oil in their vessels to replenish their lamps. They receive, however, no similar sentence of condemnation with the "evil and slothful servants." They are excluded from the marriage-supper of the Lamb, because they are not found in a state of readiness to welcome the Lord; therefore the Lord does not acknowledge them as members of His bride, the Church.

The form of the parable is taken from an Eastern wedding, which was familiar to the hearers of our Lord. It is even now well understood in the East, as the same custom prevails to this day.

How searching and deeply practical is this parable! It teaches us *the necessity of wisely improving the means of*

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grace, while we have them, and of *providing against the time of our Lord's coming.* It shews us likewise the absolute necessity of *a vital union with Christ* by faith, sustained by *the indwelling of the Holy Spirit,* and of endeavouring *in time to obtain a scriptural assurance of our salvation.* Such a state of mind will give us confidence so as "not to be ashamed before Christ at His coming." We apprehend that herein the foolish virgins were wanting; hence the Lord acknowledges them not as belonging to His spouse at His appearing.

Moreover, this parable enforces *a looking for* and *patient waiting for Christ's coming* amidst conflicting opinions, disappointed hope, and ridicule of the world, in consequence of our singularity, and the wisdom of being *in constant readiness* to welcome the Lord whenever He may come. The parallel passages are the 45th Psalm, the Song of Solomon, and Rev. xix. 7–9, which passages refer all principally to Christ's second advent; they will then receive their full and final accomplishment.

After these general remarks, the scope of this parable will clearly appear, and our apprehension of it will be greatly assisted.

Ver. 1–4.—The phrase "kingdom of heaven" has several significations and applications in the Holy Scriptures. Here it does not mean, as sometimes, the Church triumphant and the Church militant, or the Church as it does exist in this present state. It seems, moreover, to denote that part of Christendom which has been preserved from the fatal errors of the corrupt churches of the East and West; hence must be looked for among those who protest against these errors, as the Protestants. And being specially applied to the wise virgins, it embraces those Christians who preserved the pure, unadulterated doctrines of the gospel of our blessed Lord, and the teaching of His apostles, and who shew their love to the Saviour by keeping His commandments. *These,* in fact, are the only people who in reality are "looking for and hasting the coming of the day of God" by their prayers and efforts of having the gospel of the kingdom preached to the nations upon earth. They love His appearing, therefore they take their lamps, and go out to meet the Bridegroom. The foolish virgins, it is true, do so likewise, but in the end are found wanting.

"Virgins," in Scripture, generally denote such characters who, in purity of heart and in godly simplicity, cleave to the Lord, as we have a beautiful example in Mary the sister of Martha. (Compare Rev. xiv. 4.)

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The foolish virgins seem to represent such persons who are not willing to "deny themselves, and take up the cross and follow Jesus;" but who delight rather in what is agreeable in religion, and shun self-denying duties; and who do not continue to build "gold, silver, precious stones" upon the foundation laid by the apostles in Christ Jesus.

"Oil" in the symbolical language of Scripture generally denotes the Holy Ghost. He has *to kindle* the lamp of faith in our hearts, and He has *to sustain* it by His gracious influence, if ever we are to overcome, and to remain faithful unto the end.

The delay of the Bridegroom tries the faith and consumes the oil in the lamps; and if we have none in our vessels, or in the heart, we cannot replenish it, and consequently shall be found wanting at last. The apostle James speaks of "patient waiting" for the Lord's coming, which implies trials and difficulties, which are severe ordeals to the faith. Against all these things we have to provide beforehand, and not to leave things of such importance to the last moment. A tried faith will stand the ordeal, (1 Pet. i. 5, 6;) and a heart emptied of creature-love will receive the Saviour in all His fulness, and love Him, seen or unseen, to the end. By "doing the will of our Lord, and by keeping His commandments," we secure His love, and learn to know Him—not merely by the hearing of the ear, but by the blessed indwelling of Himself and the Father in our hearts, (John xiv. 23.)

Ver. 5.—In consequence of the long delay of the Bridegroom, and the many trials, (chap. xxiv. 9–12, 21–24,) a spiritual slumber overtakes all,—similar to the apostles in the garden of Gethsemane,—out of which they will have to be awakened. This circumstance greatly heightens the duty of watchfulness.

Ver. 6.—"At midnight," when the powers of darkness will have been fully manifested,—when "the man of sin, the son of perdition," or "the beast," (Rev. xiii. 2,) will have made his appearance in his last form; and wickedness and sin of every kind will have reached an unusual height,—then the Lord will cause His faithful servants (ver. 20–23) to raise their voices high, and thus awaken His people to be ready to welcome Him at His coming.

This call will awaken yet many who are at present hardly mindful of the coming of our Lord, much less expecting Him so near.

Ver. 8–10.—In the confusion occasioned by the actual coming of the Lord, the difference of these ten virgins is made known. The foolish with the wise, being about to trim their

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lamps, discover now that they have no oil. Just at the moment when the Bridegroom appears, their faith fails; because they rest in feelings rather than in what is written. Their want of spiritual experience, and absence of real union with the Saviour, begin now to be felt; and they call upon their companions to help them. But, alas! they cannot relieve their necessity. They have nothing to spare. They can only advise them where to apply. The faithful servants have called, and invited all to the fountain of the water of life; but, from a notion that they have no immediate need, the foolish virgins did not obey the call; and now, the advice of their companions, as well as a sense of need, compel them to retrace their steps. But, alas! they return after the door is shut. Many indeed will at last wish to meet the Bridegroom, and to enter with Him to the marriage supper, but it will be too late. Awfully solemn will be this disappointment! To have just missed "entering into the joy of our Lord," oh, how dreadful!

Ver. 11–13.—How needful the exhortation of the apostle, "Give all diligence to make your calling and election sure!" Solemn indeed is the lesson to every Christian taught us by the disappointment of the foolish virgins.

While indulging in a state of unfruitfulness, we cannot be under the blessed influence of the Holy Spirit, nor can we be vitally united to Christ; hence, the oil of the Spirit cannot be communicated to us. It is this unction alone that can make us fruitful, watchful unto prayer, and ready to welcome the Lord at any hour.

Let us pray, then, for the Holy Spirit's enlightening grace, to awaken us out of our midnight slumber, to become acquainted with our state before God, and in proper time, to have not only our lamps, but also our vessels replenished with oil. Let it be remembered, our very profession as Christians, as well as the precarious tenure by which we hold our existence in this state of being, demand it of us to be always found ready to meet the Lord. As followers of Christ, we are to have "our affection set on things above, not on things on the earth." To which the apostle adds, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Ver. 14–30.—This parable, in the first place, evidently refers to the ministers and teachers of Christ, to whom He intrusted certain talents, or gifts and graces of the Spirit, and enjoined on them a faithful discharge of their office.

"The nobleman travelling into a far country to take a kingdom unto himself, and to return," (Luke xix. 12,) is Jesus

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Christ our Lord himself. In man's glorified nature, He ascended on high, and "sits at the right hand of God, till all His enemies shall be made His footstool." His Church expects His speedy return in glory. In the meanwhile, His servants are to carry on, under His care, His work upon earth, and to "occupy till He come." "His goods" denote His Church, over which He placed His servants, in order to feed it with His Word, and to administer its ordinances and affairs, while invisibly He protects it and cares for it. How solemn, then, is the office of teachers and ministers of the gospel! They are not the servants of men; but stand in immediate connexion with Christ, the chief Shepherd of the sheep. He has never delegated His power to any mortal man, but retained it as His peculiar office. "He holds the seven stars in His right hand, and walks among the seven golden candlesticks." Herein lies the comfort and strength of the faithful ministers and preachers of the gospel, as likewise the stability of a devoted Church. "Christ careth for His people," and will supply their every want.

Ver. 15.—Each servant receives such gifts and graces of the Spirit as his natural abilities enable him to apply, for the edification of the Church, and the advancement of Christ's kingdom. And these are to be employed faithfully, till the return of the Lord. Hereby our Lord has given directions to all His servants how to proceed to the end of this dispensation. The various gifts and graces possessed by any one now are to be applied in the promotion of the kingdom of Christ. Such an application of our talents will bear a rich interest.

The first two servants, who stand for a class, were faithful, and diligently employed their talents—hence they receive a rich reward. But the third, who represents the hirelings, neither employs nor wastes his master's talent; but he hides it, or makes no use of it. Such are all who pass their precious time in idleness, and are unconcerned about the future; as, alas! many are. But while the faithful servants are intrusted with more, he is not only stript of all, but "cast into outer darkness; where there shall be weeping and gnashing of teeth."

Let us learn hence, that through unfaithfulness, we lose the gifts of the Spirit, which we may possess, and they are given to another, who will make use of them. Fruit is what the husbandman looks for: "So shall ye be my disciples, if ye bear much fruit."

We learn, also, from this parable, that our salvation and future happiness do not depend on *the number* of talents which

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we may possess, but on *the faithful application* of them. Our *degree of glory and authority* will be affected by having less talents than others, but *not our happiness.* Slothful is he who hides his talent, likewise he who employs it for selfish purposes; as, for instance, a desire to secure the applause of man, and not that of Christ. It is not enough to abstain from evil; we are to do good. A person nailed to the Lord by a living faith will bear fruit, and glorify God our heavenly Father. If "weeping and gnashing of teeth" will be the portion of those who have not employed their talents for good, what will be the portion of those who have applied them for what is evil?

In summing up these four parables, we shall find that they severally inculcate those duties which are at all times incumbent on the Christian in this evil world; but are so especially in these last days.

We will restate briefly the purport of these four parables:—

The first (Matt. xxiv. 43, 44) inculcates watchfulness in reference to our Lord's second advent.

The second (ver. 45–51) enjoins a faithful discharge of duty combined with watchfulness, and a wise apportioning of proper meat in due season, or teaching as the seasons and signs of the times may require.

The third (chap. xxv. 1–13) teaches us:—

1. Christian prudence and wisdom.
2. Forethought, and patient waiting for Christ.
3. The imperative necessity of vital union with Christ, sustained by the indwelling of the Holy Spirit.

The fourth (ver. 14–30) inculcates a faithful application of the talents intrusted to us.

Ver. 31–46.—In this passage, likewise considered as a parable by some divines, our Lord represents *the manner* in which He will proceed with the world at His second coming.

There is considerable difficulty in the mind of some, with reference to *the times* to which this description refers—whether to *the premillennial* or *postmillennial* judgment, (Rev. xx. 11–15.) For there will be a judgment attending the premillennial advent of Christ. (See Rev. xix. 11–21; Ezek. xxxviii. 18–23; xxxix. 6, &c.; Zech. xiv. 3, &c.) The Greek words, ὅταν δὲ, (but when,) introduce this subject here as *another, distinct* from those that preceded it. There may be an intervention of a shorter or longer distance of time between the preceding parables, which so clearly refer to Christ's premillennial coming, and this judgment. In the parables, we read of *the sifting of believers;* here, of the judgment of *the righteous and the unrighteous,* called in the Greek, τὰ ἔθνη.

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The reasons why some expositors *cannot* apply this representation to the general or postmillennial judgment are—

1. Ver. 31 seems to them to refer to the same event as chap. xxiv. 30,—that is, to the *premillennial* advent of our Lord.

2. Ver. 32 does not mention any resurrection, but simply a gathering of the nations, (Gr. ἔθνη,) which term is never applied to professing Christians, but to Gentiles or heathen. (Compare Zech. xiv. 2, 3, 16; Joel iii. 2, &c.) At the general judgment, *all* will be raised, (Rev. xx. 12, 13.)

3. There being three classes of people named in this passage, (ver. 37,) "the righteous" are spoken of, who are called "sheep" in ver. 33. And in ver. 40, "brethren of the Lord" are named, to whom the righteous ministered.

Now those brethren (probably Jews) of the Lord are distinct from "sheep and goats," or the "righteous and the cursed," (ver. 41.) At the last general judgment, however, we read only of *two parties*—those who are written in the book of life, and those who are not, (Rev. xx. 15.)

4. That *faith in the Lord Jesus Christ* is not made the condition of the reward in this judgment, but works of mercy; though it must be supposed that these works flow from an indistinct trust in the Lord Jesus Christ and His salvation.

At the second advent, it will appear that there will be those who, though they will not share in the marriage-feast or belong to the Bride, will not be condemned, but share in the redemption that is in Christ. (See Rev. xxi. 24.)

The hundred and forty-four thousand (Rev. xiv. 1–5) are evidently a highly distinguished body, (compare Ps. xlv. 9,) whom Christ may call His brethren. (See Rev. xix. 7–9.)

These remarks are introduced here simply for the reflection of the experienced and devout inquirer into the Word of God.

We cannot do wrong in considering this passage as foreshadowing the last great assize, which will usher in the consummation of all things, stated in Rev. xxi., xxii.

As Christ's coming to execute judgment upon the Jewish nation, in the destruction of Jerusalem, and the one to be executed upon Antichrist and his adherents, at Christ's premillennial advent, appear to be identical in prophecy, so that the intervening distance does not appear, so the judgment at our Lord's second coming and the postmillennial appear the same, though a thousand years distant from each other. In fact, if we consider that Christ is to reign with His saints over the world during the millennium, and to be "King of kings, and Lord of lords," then there is no difficulty to conceive why these two judgments should not flow the one into the other. He will

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not have to come again, as at the second advent, but will be present with His people during the millennium; though *the manner and exact locality* may be unknown to us now.

The judgment upon the Antichrist and his allies, and the shutting up of the devil and his legions in the bottomless pit, will make way for the Sabbath of the *then* Church, called by St Paul, "the rest of the people of God." Upon this will follow the eternal Sabbath of the sons of God, of which there will be no end. Then Rev. xxi. 1–7 will be fulfilled in its fullest sense. Amen.

Art. VI.—THE HEAVENLY AND EARTHLY WONDERS.*

The first of these texts exhibits a multitude of the hosts of heaven coming down to earth; and the second, an innumerable host going up from earth to heaven. We should contemplate and endeavour to realise these two majestic scenes.

It is night at Bethlehem, and all is still over the fields where David once fed his father's flock. In a moment, a marvellous change comes over the scene. What a blaze of heavenly light!—what tidings of great joy!—what a burst of song!—with what wonder are the watching shepherds filled!

Now look up;—look through the telescope of truth, and, lo! before the throne of God, nearer than the holy angels, there stand "a great multitude." Spotless in purity, filled with rapturous joy, serving God day and night in His temple; saved, fully and eternally saved; with a full consciousness of it, beyond measure grateful for it, for ever ascribing all the glory of their salvation to God and the Lamb. How sublime is this sight! How sweet is this song!

But glorious as are these sights, and melodious as are these sounds, both are eclipsed by the third, humble as that sight at first appears. Behold a feeble babe lying in a manger! What! one babe greater than all these angels and redeemed hosts! Yes; by Him and for Him were all these heavenly hosts created, (Col. i. 16.) Through Him and by Him alone are all that great multitude from every kindred, tribe, and tongue, saved. The being and blessedness of all grow out of Him, of what He is, and of what He hath done. Come, then, let us

* "A multitude of the heavenly host praising God," (Luke ii. 13.) "A great multitude, which no man could number, ... stood before the throne," (Rev. vii. 9.) "The babe lying in a manger," (Luke ii. 16.)

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turn aside and see this great sight. Let us study with reverent mind the *mystery*, the *history*, and the *destiny* of this wondrous babe. We may do all this by the means of God's testimony concerning Him. If we believe the *mystery*, and love the *history*, we shall share His *destiny* through eternal ages.

As our calendar informs us, it is now about 1862 years ago since this event, even the incarnation of the Son of God, took place. It has been studied ever since, and the mystery is still unexplored. His history is still going on; and we are 1862 years nearer His glorious destiny than when the shepherds stood gazing on that infant form in the manger, concerning whom Gabriel had a few months previously said—"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," (Luke i. 32, 33.)

The mystery to be *believed*. Believed, but not comprehended! "Great is the mystery of godliness: God was manifest in the flesh," (1 Tim. iii, 15; Isa. ix. 6, 7.)

> "This infant is the mighty God,
> Come to be suckled and adored;
> 'The eternal Father,' 'Prince of Peace,'
> 'The Son of David and his Lord.'"

"The Word was made flesh, and dwelt among us." "As the children are partakers of flesh and blood, He also took part of the same," (John i. 14; Heb. ii. 14, 16.) The great mystery is, that a person in Deity became united indissolubly with human nature; that is, with a human *soul and body*. Some of old denied that Christ took a real body, and some now deny that the Lord possesses a human soul. How could the Lord Jesus be a *real man* without both? How could He suffer without a human body? How could He sympathise without a human soul? This wondrous union must not be curiously pryed into, but reverently believed. It is a foundation for every other spiritual union. Because Christ became one with us, we become one with Him, and one with God through Him. He brings God down to man, and lifts man up to God. Out of incarnation grow salvation, sanctification, and sympathy. Happy those who can say, "We have seen His glory, as the glory of the only-begotten of the Father, full of grace and truth."

Think of the *history* of this babe. It is written on purpose to draw out our love, and to furnish our affections with an adequate object, and both are done by faith having continually

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to do with Him. When a babe is born, we look at it with deep interest and ask, Will it ever have a *history?* Who can tell this as regards any ordinary babe? But God had settled this long before as regards Christ. He had written His history beforehand. The everlasting "shalls and wills" of Jehovah secured everything relating to Him, and we have His biography four times written. In it we trace the sinless child—the holy youth—and the perfect man. His victories, His escapes, His sayings, His sorrows, His death, are all recorded; and what a history do they exhibit! In all relationships how perfect; in all offices how glorious; in all circumstances how loving, how holy, how glorious! Do you love that "great biography?" Some people say, "We do not love history." Alas for those who do not love the history of Jesus. Wonderful as it is, all is true, and every part of it full of deep meanings and real blessings. His every word, His every act, is a gem of beauty and a germ of blessedness.

And mark one other point. The history of every other person *ends at death.* The dust of the sepulchre falls at the end of the page of all human biography, but just at this point that of the Saviour is illuminated more fully than at first with the light of heavenly glory. See, He takes up His life again from the grave, (John x. 18,) and it begins again. Here is a new and more glorious begetting. (Acts xiii. 33.) It still runs on as full of wondrous tenderness and love as heretofore. Hearken to Him, "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." His *destiny* how infinitely great. Here is the object of hope. He is our "blessed hope." Earth's mighty ones perish. The taunting cry meets them from beneath, "Art thou also become as one of us?" But all heaven welcomes Him who once lay in the manger with its loudest hallelujahs; "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," (Rev. v. 12.)

His destiny is to *conquer*, to *reign*, to *renovate.* We may confidently say of Him, what was once said of Noah, "This same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed," (Gen. v. 29.)

If we really *trust* in and cleave to Him who was born and who died for us, "eating His flesh, and drinking His blood," (John vi. 55-57;) if we *love* Him who was the image and revealer of God, His faithful witness, obedient sent one, and liberal almoner—then we may confidently hope to share His

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destiny, for He hath said of all who thus trust and love Him, "Because I live, ye shall live also;" and "Where I am there shall also my servant be."

Oh, the wonders of *incarnation* when thus viewed in connexion with the infinite person, holy life, sacrificial death, rising triumphs, glorious session, second appearing, and endless reign of Christ, including the salvation of countless millions, the increased happiness of holy angels, and the highest glory of God! It is thus that the deep yearnings of man's nature are met; and the deeper necessities of his apparently hopeless case provided for. It has been well observed "that on the most philosophical grounds it may be argued that the continued and wide acceptance of the notion of *incarnation* in the world is decisive proof that it must have some basis in truth. Disgusted by the absurdities, and shocked by the infirmities of mythological incarnations, conscience and reason find rest in the ONE INCARNATION for all time. Yes, once, only once, in all time, the Godhead tabernacled in flesh, and from within this marvellous veil gave forth its holy and grand announcements. The first, the lowest, yet also the last and highest, duty of the world is to *listen* and *believe.* The command to all ages and to all men is to *listen* and *believe.* That command was given of old in Palestine from the open sky beneath which Jesus of Nazareth stood. "This is my beloved Son, in whom I am well pleased, *hear ye him.*"

Man needs nothing more. The incarnate One is "THE ALL," OUR MIGHTY ALL. He alone meets the guilty necessities of man. We should do well often to meditate upon ourselves in relation to God somewhat as follows:—At the upper end of the scale place THE INFINITE GOD, and at the lower end *insect man.* Connect with God perfect holiness; think of man as infected throughout with the venom of sin. How can these two meet in peace, and the one become a fountain of blessing to the other? Incarnation answers that question,—not incarnation *alone,* as some falsely teach, but incarnation with all its gracious and holy intentions and results. Jesus, as God manifest in the flesh, fills up all the distance between God and man; and Jesus, born to be a sacrifice, (Ps. xl. 6, 8,) takes away all that hinders pardon and blessing from flowing freely down, and triumphing to the highest glory of God in the salvation of millions of perishing sinners. Yes, glorious, gracious Saviour, "by the mystery of thy holy Incarnation; by thy Baptism, Fasting, and Temptation; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

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thou hast delivered us"—"Thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb; and having overcome the sharpness of death, thou hast opened the Kingdom of Heaven to all believers." Thou art the King of glory, O Christ, and before Thee we bow gratefully and adoringly!

One more glance at the marvellous future of the Son of God and the Son of man. It is well worthy of remark, how everything glorious in His destiny is constantly associated in the word of prophecy with His humble birth. In Isaiah ix. 6, 7, immediately after the announcement, "Unto us a child is born, unto us a son is given," we have His titles of honour, and His reign of glory. In Isa. xi. 1, 8, "the rod out of the stem of Jesse, and the Branch from his roots," is the mighty One who shall cast out evil by crushing the evil one, and then fill earth with blessing and beauty. In Micah v. 2, 7, we read of Him "whose goings forth were of old, from everlasting," coming forth from Bethlehem to be God's Beloved, Israel's Shepherd, and the world's King. All these testimonies are substantially found in Gabriel's message, (Luke i. 32–34,) already quoted, and all must be as literally accomplished as were all the details connected with His birth and His death.

The generation who saw the lowly Saviour, and held these oracles in their hands, overlooked those other prophecies which foretold His sorrows, His death, and His resurrection, and so they rejected Him. His credentials they would not examine, and so rejected His claims. His character, so perfectly beautiful, they did not love, and thus their enmity to God was demonstrated. How important it is to receive *all* that God has said of Him, and that according to God's order. If then we have gone with the shepherds to Bethlehem, and seen this great sight of God's Incarnate—if, with beloved John, we have studied the prophecies under the cross of the Divine Surety, (John xix. 35–37;) if, with the favoured women and the restored disciples, we have stood by the empty grave of the Redeemer, and heard His triumphant shout, "ALL HAIL!" and His resurrection salutation, "PEACE BE UNTO YOU!" let us also constantly, with honoured Paul, be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." We must not separate the two advents, nor let the one cast the other into the shade. If any injudicious student of prophecy were so to dwell on the second coming of Jesus, as to overlook His manger, cross, and tomb: how many would soon justly blame him; but are those blameless, who, while they preach the condescending grace of Jesus,

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(2 Cor. viii. 9,) fail to testify of His speedy coming in glory? While realising "that grace and truth came by Him who was made flesh and dwelt among us," let us earnestly long "to see Him as He is;" then, "partaking of the adoption, to wit, the redemption of our body," we shall be joint-heirs with Him in the glory to be revealed.

Notes on Scripture.

THE CHERUBIM OF SCRIPTURE.

Translated for the "Quarterly Journal of Prophecy," *from the German of the Rev. Dr Bähr's work on the Mosaic Ritual.*

THE safest way to find out the true signification and character of these variously-described beings is, doubtless, the one which we pointed out in the introduction, according to which, we have to begin with their names, which certainly must be intimately connected with their object or design. Besides the name כְּרוּבִים, the etymology of which is till now quite undetermined, from which, therefore, nothing can be deduced with certainty, there is another word which, in the book of the prophet Ezekiel at least, occurs frequently, namely, חַיּוֹת, *i. e.*, "living creatures." (Compare Ezek. i. 5, 13–15, 19–22, x. 17.) The LXX. render it always ζῶα; and the author of the Apocalypse designates the four beings that stand about the throne of God by the same word. And these four—man, ox, lion, eagle—comprehend the constituent parts of the cherub. (Compare Rev. iv. 6–9, v. 5, 6, 8, 11, 14, vi. 1–7, vii. 11, xiv. 3, &c.) That this word is not to be translated by the term "beasts," is apparent from the usage of language employed in the Revelation, where, in contradistinction to the beast, the four beings round about the throne of God are called ζῶα, and the being of apostasy and opposition is called θηρίον. (Compare Rev. xi. 7, xiii. 1, xiv. 9, xv. 2, xvi. 2, 10, 13, and xvii.) Necessarily, therefore, the idea of *life* lies at the very root of the word cherubim. If they are called κατ' ἐξοχήν, "*the living creatures*," we must conceive in them beings to whom belongs, in the peculiar sense, life—life κατ' ἐξοχήν. In this idea we are confirmed by the particular description of these beings both by Ezekiel and by St John in the Revelation, through the fact, namely, that they are in constant motion, (Ezek. i. 14; Rev. iv. 8,) "They have no rest day and night." For incessant motion, activity, and constant operation, are signs of life; where they cease, life ceases, and death ensues.* This general fundamental idea of life

* The uninterrupted working of God the Father and the Son, John v. 17-26, is arising from their possessing life, or that they have the fountain of life in themselves.

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κατ' ἐξοχὴν in the cherub, receives its particular use through its component parts. These are *creatures*, or created beings; consequently, the cherub, as a whole, is a being possessing creature-life, κατ' ἐξοχὴν, or stands at the head of all created beings; because endowed with creature-life in the fullest, highest, and most complete degree. The united creatures in the cherub are moreover *four*, a number which, as in so many other hundred instances of the symbols of the Israelites, is not arbitrarily chosen. We have seen on former occasions that it is the signature of the creation in general, but especially in as far as it is a witness and revelation of God himself. The cherub, therefore, is such a being, which is the most perfect revelation of God and divine life; because it stands on the *summit* of creature-life, and *unites in itself* the most perfect creature-life. This will appear more definitely by considering the nature of the creatures which constitute it, and by noticing the position which they occupy among all the other creatures. They belong to those creatures of the visible world which constitute the first and highest of its three kingdoms—the kingdom of organic life; and in this kingdom, again, they belong to the highest class—to that which possesses warm blood, consequently has the highest degree of physical life. Again, in this highest class they stand at the top; so that, according to the Jewish proverb, "Four are the highest in the world—the lion among the wild beasts, the ox among the tame beasts, the eagle among the birds, man among all creatures; but God is the highest of all." In so saying they can only mean, that in these four creature-life is concentrated in the highest degree; but God himself is infinitely exalted above all; He is the source of all creature-life, He is the Lord of the whole creation. This high position among the creatures of this visible world belong to these *four* creatures, moreover, on account of certain peculiarities and powers of life by which they are distinguished, not only from all other creatures, but likewise from each other. And if they, on account of these peculiarities, are united in order to form the cherub, which, as the complex of the highest creature-life, is the highest witness and revelation of the created powers of life, then must they necessarily, individually, with their peculiar propensities, be witnesses of individual manifestations of life in God, or point to particular modifications of the divine life. Hence, as the cherub as a whole is a symbol, so mediately are likewise its individual constituent parts. The signification of these we will attempt briefly to explain and to develop.

(*a.*) *The ox*, from reasons which we cannot state here, was, in days of old, among all nations the symbol of productive and creative power. That the Hebrews were acquainted with this there can be no doubt. Already their language shews this. The Hebrew word אב, father, generator, is evidently related to the Persian name of *Abudab*, from which all proceeded; and the Egyptian *Apis*, the symbol of the generating *Osiris*. The name of the first letter of the alphabet, which, as the original letter, opens its whole series, as well as begins the figures, having the power of *one*, is the name also of ox אלף. The name

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בקר, *arator*, shews this; on this account the ox became the general symbol of the generative power. That the Hebrews viewed this symbol in the same light as the Egyptians is clear from the history of the golden calf, Exod. xxxii. Likewise, the image-worship of Jeroboam corroborates this fully. And if Jehovah was represented under the symbol of an ox, what was this but to manifest the principal dogma of the law of Moses—"God is the Creator of heaven and earth." If the Israelites, therefore, were accustomed by seeing images of the ox to think of the generating and creating power of God, they will, doubtless, have regarded this image in the composition of the cherub in the same manner.

(*b.*) *The lion*, called by all the ancients simply "the beast," κατ' ἐξοχήν, was always regarded by all nations as the king of beasts. In the same light it appears among the Hebrews. In the Holy Scriptures two things are particularly noticed of the lion—his astonishing strength and invincible power, (Judges xiv. 18; Rev. xxx. 30; 2 Sam. i. 23, xvii. 10.) Again, as the natural result of the preceding, his dreadful nature, (Hosea xi. 10; Amos iii. 8; 1 Chron. xii. 8; Ps. xxii. 22; Dan. vi. 23; Rev. xiii. 2.) In consequence of these properties, which no other beast possesses in the same degree, the lion is often represented as an image of the invincible power of God, particularly as evinced against His enemies, in judging, punishing, and exterminating them, (Isa. xxxi. 4; Jer. xxv. 37, 38; Hosea v. 14, xiii. 7, 8; Isa. xxxviii. 13.) The approaching judgments of God are compared by the prophet Amos (iii. 4, 8) with the approach of the lion to his prey. Sometimes God's judgments were executed by lions, (2 Kings xvii. 25, 26; 1 Kings xiii. 24, xx. 35, &c.) The ruling and judging powers constituted with the ancients the idea of majesty; nay, they were synonymous, (1 Sam. viii. 5, &c.; 1 Kings iii. 9; Ps. ix. 4, 7, &c.; Prov. xx. 8.) The lions on Solomon's throne, to the right and the left, (1 Kings x. 19, 20,) were symbols of royal majesty, in which the dignity of judgment and rule were united. This, and nothing else, is the signification of the lion in the cherub.

(*c.*) *The eagle* is among all the birds what the lion is among the quadrupeds; it is the king among the birds; and this not on account of its size, but in consequence of its flight and power of vision. The peculiar power in birds, above all other creatures, by reason of their wings to mount above the earth into immeasurable space, assigned them, in the symbolical representations of the ancients, an important place. They were regarded on this account as the messengers and tongues of the gods, which made known their will and counsel upon earth, and, therefore, were privy to, and acquainted with, the divine counsels, (Job xxviii. 21.) Hence arose the auspices and the custom, that every being which was to be designated as heavenly was furnished with wings, as, for instance, the angels as divine messengers. The cherubim are therefore always represented with wings, whenever not merely their name but figure is spoken of. Josephus calls them simply ζῶα πετεινά; and Philo, τὰ πτηνά. Whatever is peculiar to birds, belongs in the highest degree to the eagle. No bird has such power

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in its wings as the eagle, (Jer. iv. 13, xlix. 22;) no bird flies so high and far, wherefore it is called ὑψιπέτης; none has such long wings, whence it received the name τανύπτερος. In the same manner, the eagle is distinguished by its power of vision, not only above all the feathered tribe, but above all animals, so that the eagle-eye has become proverbial. It can see its prey from the greatest height, where the human eye can hardly discover it any longer; so that the ancients believed that it could see the fish in the sea. They likewise said that it could steadily look into the sun. That *this* peculiarity of the eagle is to be noticed in the cherub, is evident from what is said of it by Ezekiel, and by St John in the Book of Revelation. (See Ezek. x. 12; Rev. iv. 6, 8, where they are represented as being full of eyes all over.) By reason of its power of flight the eagle, like no other creature, is an appropriate symbol of the power of life in God, on account of which He is not bound by space, therefore symbolises His *omnipresence;* and the extraordinary power of vision of the king of birds fitly represents the all-seeing eye of God, or His *omniscience*, which, in the Holy Scriptures, is always closely connected with His omnipresence. (See Ps. cxxxix. 1–12; Jer. xxiii. 23, 24.)

(*d.*) *The man.*—The high position which man occupies above all other creatures of the visible creation arises not so much either from his body or soul (נֶפֶשׁ) as from the peculiar power of intelligence, or spirit, (נְשָׁמָה) (Job xxxii. 8; comp. 1 Thess. v. 23); this light, or candle of Jehovah, (Prov. xx. 27,) constitutes him, in a limited sense, the image of God. In respect to the bodily powers of man, many animals surpass him—those very animals united with him in the cherub excel him; for instance, the ox in strength, the lion in valour and daring, and the eagle in the power of vision and extent of flight.

This peculiarity in man appears especially in his relation to the other constituent parts of the cherub, and makes him an image of the intelligent power of God, or of His absolute spiritual nature. But as in relation to the whole creation, as the sum of all creatures, this intelligence or superiority of man appears as the rational arranging and disposing power, so we may justly regard man in the cherub in a special sense, as manifesting the *wisdom* of God.

However, though we have discovered in these constituent parts of the cherub symbols of the divine powers of life, we are, nevertheless, not justified in regarding it without reserve as a symbol of the divine perfections or attributes of the Deity. We must rather bear in mind what we have thus far learned of the signification of the cherub, either in whole or in part, for the fuller understanding of it. It is by no means a direct image of God; on the contrary, its *essential* character is that of a creature; but it is an image of the creature in its highest state of perfection—it is the very idea of a creature. Those powers of life which, in the visible creation, are distributed among the highest orders of creatures, are in the cherub combined and individualised. As the whole creation is a witness of the divine powers of life, so is likewise the cherub. By reason of its constituent parts, the highest crea-

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tive powers appear in it as an individual; on this account, it is the representative of the whole creation, and a witness of the creative power, majesty, (ruling and judging power,) omnipresence, omniscience, and of the absolute wisdom of God, manifesting themselves throughout the whole creation. As such a witness, it promotes the glorification and honour of God—nay, it is the real, substantial, and actual praise of God itself; wherefore, in the Book of Revelation, the life, or rather activity of life of the four ζῶα, is said to consist in incessantly praising and adoring God—for "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." "And when those living creatures give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the twenty-four elders fall down before him, ... saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created," (Rev. iv. 8–11.)

This demonstrated signification of the cherub will be fully confirmed by comparing the passages where mention is made of it. It is to be observed that (setting aside the tabernacle for the moment) the cherubim always occur in two different connexions—either with the *Garden of God*, Eden or Paradise, or with the *Throne of God;* the latter more frequently than the former. We meet with them first, Gen. iii. 24,—"And he (God) placed at the east of the garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life." Eden, the garden of God, is nothing but a place of life; a place where all breathe life, and where death does not exist; a place where creature life manifests itself in all its fulness, power, beauty, and delight. In its centre stands the tree of life, (Gen. ii. 9;) around it everything is dressed in living green, and full of blossom. Streams of water wind their course through it, to refresh and enliven all in this garden; it is full of living creatures—a garden of ζῶα. The Jewish Rabbis therefore call it, "The land of life!" Likewise, Philo describes it as the place of life, of incorruptibility, and immortality. In this garden placed God also the creature "into whose nostrils he breathed the breath of life, to become a living soul"—man; and man was "to dress it, and to keep it," (Gen. ii. 15.) But when man through disobedience became subject to death, this place of life did no longer answer to man's condition, much less could he keep it. He was, therefore, "sent forth from the garden of Eden," and it was committed to the cherubim to keep it. The connexion here shews clearly that the cherubim must be such creatures to whom (κατ' ἐξοχήν) belongs life—creatures which possess life in the highest degree that a creature can do. The place of life is *their dwelling;* "to keep the way of the tree of life," *their destination.* The second passage where the cherub occurs in connexion with the garden of Eden is Ezek. xxviii. 11–16. Here the king of Tyrus is figuratively called a cherub, and he is said to "dwell in the garden of God." The accompanying description of the wisdom, beauty, perfection, power, and glory of this king is evidently

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the reason why the name cherub was applied to him. He possessed the highest state of creature-life. As in the cherub, so in this king—all that is beautiful and glorious in this creation was united in him. Fulness of life, luxury, fortune, joy, and happiness surrounded him, as, in a higher and purer sense, these things are obtainable in the garden of Eden. The more frequent connexion of the cherubim with the throne of God naturally presupposes an internal relation of the two localities. This relation is easily discerned, provided we take the view of the cherub as we have stated. The throne of God is the place where God reveals the fulness of His majesty and glory in the most perfect manner. But, as we have seen, the cherubim are the representatives of the whole creation; and as the complex of the whole—the highest and most perfect revelation of God—they are, as such, the living and real witnesses of the glory of God. Therefore, both the throne of God and the cherub are identical witnesses in the revelation of the Divine glory and majesty; they necessarily belong together, they cannot be separated. Hence the alternate exchange of both expressions or localities is obvious. As it is said of God that He sitteth upon the throne, (Ps. ix. 4, 1 Kings xxii. 19,) so likewise it is said that He sitteth upon the cherubim, (Ps. lxxx. 1, xcix. 1; 1 Sam. iv. 4; 2 Sam. vi. 2; 1 Chron. xiii. 6; 2 Kings xix. 15; Isa. xxxvii. 16.) All these passages are identical with the one, (Ezek. x. 19, xi. 22,) "And the glory of the God of Israel was over them (cherubim) above."

From these passages it is clear that also a figurative use was made of the cherub; that is, the compound being of ox, lion, eagle, and man, was often merged into the original idea of this best and most perfect composition, or the highest degree of creature-life, reflecting and manifesting the glory of God. This gave, likewise, occasion that in some instances the cherubim were confounded with angels. But the cherubim of the Old Testament *can never be called angels.* Perhaps angels might rather be called cherubim, inasmuch as they are the highest creatures of God, and possess the highest degree of creature life; dwell in heaven, and have for their occupation the worship and praise of God.

Heb. IX. 28.

"Unto them that look for Him shall He appear the second time, without sin, unto salvation."

At first sight, and read as it stands in our version, this verse bears very hard on those who are not living in the expectation of Christ's coming. We might, however, say that it is to be understood as implying, that all His people are VIRTUALLY "looking for Him," as the worshippers in the courts were looking for the coming out of Zecharias, (Luke i. 21,) who tarried long in the temple. But there is a point about this verse generally overlooked. The Greek words stand in the following order—'Εκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται, τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. It is very plain that the form and em-

phasis of the clause are as follows:—"The second time, without sin, He shall appear *to those who are looking for Him for salvation.*" All His true saints are looking to Him for full and entire salvation. Not content with pardon, not content with some victory over indwelling sin, not content with some degree of joy, they are looking to Him for perfect deliverance from every evil, and are expecting this at His second coming. In this sense, though some of them be not *de facto* in the attitude of expecting His arrival, yet they are undoubtedly looking for the day of His coming as the time of their full deliverance, and wishing that it were come. They look for no full redemption short of His coming the second time to bestow it.

Romans II. 7, 10.

It is interesting to notice the parallelisms, as we may call them, in v. 7 and 10. In the former it is said, "The seekers of *glory*, *honour*, *and immortality.*" In v. 10, "To the workers of good, *glory*, *honour*, *and peace.*" Thus we see that in the mind of the Spirit, *the peace* which the believing soul receives from God is not confined to present rest, but has in its bosom the *rest of immortality. Peace and immortality* are found together; for this *peace* is "*prosperity*," in its fullest sense, ending in the *ἀφθαρσία*, or raising up of the body in *incorruption.*

Matthew XIII. 30.

"Gather *first* the tares, and bind them in bundles, *in order to burn them*," &c.

Notice, the wheat is *at once* taken into the garner; but the tares are *not at once burned.* The tares are "bound, *in order to be burned*" afterwards, (*πρὸς τὸ κατακαῦσαι αὐτά.*) This is in beautiful accordance with the doctrine of the *first resurrection*, being the time of the immediate reward of the just; while, as to the unbelieving despisers of the gospel, it is only the time of *binding*, sending to prison, in order to their being afterwards (at the end of the thousand years) brought out to be judged, and cast into the the lake of fire.

Reviews.

Test before you Trust; or, the New Doctrine and the Old Divinity Compared. By John Cox. London: Nisbet & Co. 1862.

When a friend finds it not easy to answer you, and yet does not think it creditable to own this, he takes refuge in reproach. You are uncharitable, he says; you speak and write in a bad spirit. Luther's

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"bad spirit" is the standing argument of Romanists, as Calvin's "bad spirit" is that of Arminians and Socinians.

Our articles on Darbyism have been evil-reported as uncharitable. We do not think they were; and had our brethren been able to answer their statements, we are inclined to believe they would not have discerned their bad spirit.

We wish to write with charity; but we must write with *truth.* We must condemn error in whatever shape it lifts its head. Nor shall any charge of uncharitableness hinder us in our testimony against the heresies of the day; specially those which are in any degree linked with the study of the prophetic word.

We did not say that Mr Darby and his fellow-labourers in error were *Socinians.* We said that some of their doctrines were Socinian; that many of their expositions of Scripture were Socinian; that their view of the Levitical burnt-offering was Socinian; that their teaching as to the righteousness of Christ was Socinian; that their idea of the non-vicariousness of Christ's life was Socinian. This we said; and we say it again; warning our readers against all such insidious poison; poison specially insidious because handed about by men whose professions of spirituality and ecclesiastical purity are of no ordinary kind. We said, moreover, that their figment of the "heavenly humanity" of Christ is a revival of the old *Valentinian* heresy, long since exploded, and condemned by all who hold fast the great truth—that Christ was VERY MAN as well as *very God.* We do not withdraw the statement. We repeat it. This witness is true. Nay, more; it is most obvious that in some of these Plymouth opinions there is pure *Manicheism.* So that, tinged with Manicheism, Valentinianism, and Socinianism, or semi-Socinianism, their writings are to be shunned.* With much that is precious there is mingled so much that is pernicious, that we feel bound in Christian duty to warn our readers against them, that they may not be entangled in these errors of the last days. We know that evil men and deceivers will wax worse and worse, deceiving and being deceived; and we read in these Plymouth errors some of those very delusions which the apostle leads us to expect. No imputation of uncharitableness shall keep us from giving forth the needful warning to the Church. No misrepresentation of motives shall lead us to withdraw or to soften our charges. We know what we say, and whereof we affirm. We have no personal grudge, nor any feeling of unbrotherliness towards any one individual among them; and we shall not be deterred from exposing their heresies by their cry of a "bad spirit." They may rest assured that we shall go on in our course, calmly but resolutely resisting their errors. We shall do so without anger, yet not, it may be,

* If any of our readers will consult Marcus Dods' work on the Incarnation, they will find the truth as to Christ's proper humanity fully stated, and will rise from the perusal of the work with the conviction that the Darbyite figment of the "heavenly humanity" is quite as unscriptural as the Irvingite dogma of the "sinful humanity." It is difficult to see how one who believes that Christ's body was not of the substance of the Virgin, can believe in incarnation or redemption at all.

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without strong words; for as the doctrines are perilous to the faith of the saints, so must the protest against them be uttered in no uncertain language.

We earnestly commend to our readers the pamphlet at the head of this review. It is written by one who thoroughly understands his subject. It is calm, clear, forcible, and satisfactory. We give the following four brief extracts *:—

"On November 13, 1861, a review of the 'C. S. Tracts' appeared in the *Record*, in which very heavy charges are brought against these tracts and the teachings of the party to whom their author belongs. The tracts are said to be unsound on the all-important doctrine of justification, teaching 'another gospel,' by denying 'the imputed righteousness of Christ,' in the sense held by divines of the Reformation, and subsequently. We do not propose to enter into the subject as between the *Record* and 'C. S.,' but simply state what the new views are, contrast them with some of the writers hitherto accounted the most orthodox, and leave the reader to judge the case by the Word of God.

"Certainly, the people called the 'Plymouth Brethren' have for some years past been teaching things which to many of us appear 'divers and strange doctrines,' in connexion with much precious truth. Of course, they profess to ground all they teach on the Scriptures, and largely quote the Word of God. Some of these teachings are quite novel, unheard of till within the last thirty years, while some can be traced further back, but not in very

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* We may call attention in a note to the following circular:—

"REFORMATION AND PURITAN THEOLOGY.

"For some time past tracts and small works have been largely circulated in Great Britain and elsewhere, the teaching of which is opposed to the views regarded as scriptural by many Christians. These publications contain much truth, but are considered to be wrong on two important points. They deny the vicariousness of the life of the Lord Jesus, and also 'the imputation of the righteousness of Christ' for justification. On these points, as well as some others, 'the brethren' differ from the divines of the Puritan period.

"It is proposed to meet this new teaching by sending forth small tracts and hand-bills, consisting mostly of striking extracts from the writings of such men as Luther, Leighton, Bunyan, Owen, Goodwin, Reynolds, Charnock, Calvin, Witsius, Romaine, Hervey, Haldane, Jonathan Edwards, and many more; with occasionally short original tracts, and extracts from Christian poets.

"These small publications will be such as all Christians who sympathise with Leighton, Owen, Chalmers, Molyneux, Ryle, Bonar, Winslow, and M'Cheyne may safely circulate. They will not be *controversial*, but suited for the *edification* of Christians, and also for the awakening of the unconverted. Christ, in His person, character, offices, relations, life, death, resurrection, and glory, will be the leading theme; while doctrines, privileges, and duties will take their place round Him.

"Persons sending one shilling or upwards will have the amount in tracts sent by post, or otherwise as may be directed. Free subscriptions to start this effort, or for gratuitous distribution, will be gratefully received.

"Should sufficient encouragement be given in answer to this appeal to warrant going forward, the tracts will be ready for distribution in May or June 1862.

"All communications to be addressed to Rev. JOHN COX, Ipswich."

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creditable company. On almost every point of doctrine the Brethren differ in some degree from other Christians, and in some doctrines their teachings present a contrast. If they are right, then they have made wonderful discoveries, and all others have hitherto been in error. If they are wrong, then they are certainly innovators, and require to be most carefully watched. The points of difference between themselves and others refer to 'the Person of the Saviour,' 'His holy life,' 'the solemn scene in Gethsemane,' and 'the nature of His sufferings on the cross,' 'the present dispensation,' 'the mission and ministry of the Holy Spirit,' 'justification,' 'regeneration,' 'repentance,' 'sanctification,' 'the second coming of Christ,' 'the resurrection and rapture of the saints,' 'the law of God,' 'the Lord's Day,' and 'conscience.' On these and several other points relating to things religious, social, and political, their views are somewhat peculiar. For the last thirty years they have been finding fault with almost every one and everything. This does not prove that they are wholly wrong: it is possible that something valuable may be learned from them; and that we all have something to unlearn; but it is equally possible that by association with them much may be lost."

"But if 'the Brethren' are right, Christians for many years past have been all much mistaken. The Editor of *Things New and Old*, a small periodical in which, as appears to some, a strange mixture of precious truth and serious error is often found, thus writes:—'We believe that Christ's sufferings for sin—His sufferings at the hands of Infinite Justice—His sufferings as the sinner's substitute, were exclusively confined to the cross.' Abundance of similar teaching might be quoted, all intended to prove that Christ was not a substitute at all till He came to the cross; or that there was nothing vicarious in His whole life. The writer just quoted finishes the observations from which the above extract is given, by quoting (as if that were to settle all) 1 Pet. ii. 24: 'Who his own self bare our sins in his own body ON THE TREE.' The capitals are his. It is singular that so much stress should be laid upon a text which Dr Brown, in his work on this epistle, writing as he did without reference to the Brethren, considers should be read, 'Bare our sins in His own body *up to the tree.*' In the *Quarterly Journal of Prophecy*, vol. ii., p. 387, there is an article containing a critique on this passage, which we commend to the attention of the learned, and which is considered by competent scholars to demonstrate that Dr Brown's rendering is the true one. I give the commencement of this article:—

"'This passage is the stronghold of those who deny the vicarious life of Christ. It gives but small countenance to the semi-Socinian view, interpreted in any way; for even admitting that the words affirm that He bore our sins *on* the tree, that does not deny that He bore them *to* the tree as well. "He *carried up* our sins and placed them on the cross," implies that He was bearing them *before He came to the cross;* for, as Haldane well reasons, "Christ was made under the law; but it was a broken law, and, consequently, *He was* MADE *under its curse.* This is not only implied when it is said He was made of a woman, who was a transgressor, but it is expressly asserted that He was made a curse for us."—*Expos. of Romans*, vol. i., p. 283. The passage which we propose to discuss shews that our sins had been laid on Him before He came to the cross, and expressly affirms that He *carried up the sins which He had been all along bearing,* to the cross, that He might finish transgression there.'

"In addition to this text, if the reader will study attentively in their connexion, and with their parallels, the following passages, I think that he will certainly be led to the conclusion that Christ, who was 'made under the law' when 'made of a woman,' (Gal. iv. 4,) did 'bear our sins in His own body *up to the tree;*' that consequently, in life as well as in death, He was a true substitute; a worker-out of righteousness as well as a bearer of sin, as ortho-

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dox Christians in all ages have believed, while Socinians have always denied it. See Isa. iii. Note especially ver. 4, with Matt. viii. 27; Heb. v. 7–9, x. 8–10; John i. 29; Rom. v. 19; John xvii. 4, 5; Rom. viii. 3, 4.

"The Levitical offerings rightly interpreted teach the same truth, and so do those psalms in which the Holy Spirit describes the inner life of Christ and His soul sufferings as the sinner's substitute during His humble life on earth. Among several others, the 22d, 31st, 40th, 69th, 88th, 102d, and 109th should be noticed. (Luke xxiv. 43.)

'The Psalms are perfumed with the living breath
Of Mary's Son, the saint of Nazareth.'

"And doubtless this 'living breath,' this constant presentation of holy, self-denying, perfect, loving service was ever acceptable to God. 'One hour of Christ's life,' says Dr Bates, 'glorified God more than an everlasting duration spent by angels and men in the praises of Him. For the most perfect creatures are limited and finite, and their *services* cannot fully correspond with the majesty of God; but when the WORD was made flesh, and entered into a new state of subjection, He glorified God in a divine manner most worthy of Him. "*He that cometh from above is above all.*" This great and precious thought on which the Saviour dwelt with such delight in His last prayer, (John xvii. 3, 4, 25,) is set aside by the teaching which reduces the life of Jesus to an example of holiness and benevolence, and a preparation only for His work as the Saviour of sinners.'

"While thus holding that Jesus was ever while on earth 'a doer of that will by which we are sanctified,' (Heb. x. 10,) we do not doubt but that there is a distinction to be made between what He was, did, and bore through life, and the awful climax in Gethsemane and at Calvary. But as one well observes, 'The sufferings of Christ appear to contain something in them indescribable to the human imagination, and unfathomable to human discovery. His mysterious agony in the garden, the weight of our sins upon His soul, and the fearful exclamation, "My God, my God, why hast thou forsaken me?" convey an idea of suffering that we neither do nor can comprehend.' And so, we may add, do many passages in the Psalms which refer to His *suffering days and nights*, (Ps. xxii. 2;) yet the system we are considering teaches that not only such scenes in the Psalms, but even the Gethsemane scene itself had nothing of vicariousness in them. Who can believe this after reading the Psalms referred to, and the description of the Gethsemane scene in Luke xxii. 41, 44, in the light of Heb. v. 7–9? Dr Owen quotes Heb. v. 7, 'to prove that these strong cryings and tears which Christ offered in the days of His flesh were concomitants of His sacrifice, and that the days of His flesh mean His life on earth, though especially consummated in Gethsemane. These *lifetime* prayers he calls "sacerdotal prayers." He quotes several psalms in proof of his averment, and shews that thus it was with Christ, not for a few days, for a short season only, but during His whole course in the world.'

"Those who speak of Gethsemane as only 'the dark shadow cast by the cross,' and as having nothing in it of penal suffering, think very different from this great divine; and, we consider, also very different from the far greater apostle, who thus concluded his reference to Gethsemane, and the suffering Saviour's prayers:—'Though He were a Son, yet learned He obedience by the things which He suffered: and being made perfect, He became the author of eternal salvation unto all them that obey Him,' (Heb. v. 8, 9.)

"The teachings of the Brethren respecting the Person of the Lord Jesus, their use of the newly-coined term, '*heavenly humanity*,' and what they have said in connexion with it, will be found to be quite at variance with several of the above quotations. A clever writer, who was once in connexion with the 'Brethren,' who knows their system thoroughly, and has written their

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history, boldly asserts 'the identity of their views respecting the human nature of Christ with those of the ancient Manichees.' One thing at least is certain, that their teachings on this all-important point require to be carefully watched. Next, hear the testimony of honest John Bunyan:—

"'I believe, therefore, that the righteousness and redemption by which all that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus, this God-man, the Lord's Christ; it consisteth, I say, in this personal fulfilling the law for us to the utmost requirement of the justice of God.

"'I believe that for the completing of this work, He was always sinless, did always the things that pleased God's justice; that every one of His acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by Him as God-man, wherefore His acts *before He died* are called "the righteousness of God;" His blood, "the blood of God." I believe that the righteousness that saveth the sinner from the wrath to come is properly and personally Christ's; and ours but as we have union with Him; God by grace imputing it to us.'

"These extracts are from his 'Confession of Faith,' sent from his prison-house at Bedford. His Confession is very full, with many Scripture proofs to each article of his faith. He has also written an extensive work, entitled, '*Of Justification by an Imputed Righteousness*.' I can only give one brief extract:—

"'True justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge into Christ's righteousness, *i.e.*, *His personal obedience to the law* in doing and suffering for us what the law requires at our hands.'

"I entreat the reader, as he is almost sure to have the 'Pilgrim's Progress' by him, to read two passages from that book, which has been so highly honoured of God. The first is the dialogue between Christian and Hopeful when passing over the enchanted ground; and the second is the discourse of Mr Greatheart with Christiana and her children, after leaving 'the Interpreter's house.' In both places the imputed righteousness of Christ, arising out of a life of service, as well as a death of suffering, is beautifully brought out. A better antidote for some of the new opinions now promulgated by the Brethren could scarcely be found. Certainly, if they are right in their views, it cannot be proper to circulate Bunyan's 'Pilgrim's Progress.' Either Bunyan or the Brethren are seriously wrong on a *fundamental point*."

"I would again observe, in conclusion, that the preceding remarks are not intended to be so much an answer to the new teachings of the Brethren, by closely testing them by the Scripture, as to induce the reader to do this for himself. The more I look into the subject, the more points of contrast come out as regards Reformation and Puritanic divinity on the one hand, and Plymouth Brethrenism on the other. Both cannot be right. If the teachings of C. H. M., J. N. D., C. S., and the writer of this tract are true, then almost every ancient orthodox confession, and thousands of writers hitherto considered sound in the faith, are very wrong. If the new doctrines are right, then the 'Tracts,' 'Notes,' 'Comments,' and Periodicals of the Plymouth Brethren ought at once to supplant the writings of Goodwin, Charnock, Owen, Luther, Calvin, Witsius, Booth, Hervey, Haldane, and hundreds more. These new divines have new teachings on almost every point, and plenty of hard sayings for all who question what they teach. Let no one be attracted by high-sounding words, nor frightened by denunciations. The latter cannot hurt, especially if persons are wise enough not to read them; but the former may; so again we say, 'Prove all things, hold fast that which is good.'

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"One word of caution on another subject. It is one of the wise sayings of Mr Bickersteth, '*that Satan is ever trying to join serious errors with revived truth.*' He refers especially to the revived study of prophecy in connexion with the doctrine of pre-millennialism. The Brethren are zealous advocates of that doctrine, but, as usual, they have appended to it many things respecting a secret coming and rapture, two or more resurrections, (of which the Scriptures say just nothing,) together with manifold singular interpretations of God's Word. Let not their failure, or their erroneous teachings on this and other points, hinder the people of God from diligently studying this important subject, and endeavouring to ascertain what the Scriptures say respecting 'the glorious appearing of the great God and our Saviour Jesus Christ.'

"Pre-millennialism is not responsible for the errors of Brethrenism, any more than it is for the errors of Irvingism or Mormonism. The revived study of prophetic truth began some years before either of these three parties just mentioned came into existence, though all have adopted it.

"The Brethren entered into other men's labours in this respect; and perhaps many of their sad divisions and disputings, and some of their serious errors, grew out of the determination of some few leaders to uphold at any risk a theory respecting the Lord's coming and the resurrection of the saints, *which had never been heard of in the Church till within the last thirty years.* Such leaders are not likely to go back to a right position now. They are too far committed for that. I do not write with the slightest hope of convincing them, unless the Lord should be pleased to work in a most marvellous way. My object is to warn the unwary against being seduced from the good old paths, and to entreat the reader earnestly to plead the promise of Jesus, in John xvi. 13–15, and to expect its fulfilment:—'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.'"

Inspiration; a Dialogue between a Christian and his Pastor. By the Rev. JAMES KELLY, M.A. London: James Nisbet & Co. 1862.

ADMIRABLY stated and worked out from beginning to end; ingenious and reverential, like all that Mr Kelly writes. We should gladly quote the whole, but a few pages must suffice:—

"*Christian.* This is very satisfactory. How pleasing to find the Scriptures furnishing to us even our canon for criticism! But in regard to what you have said about the *conception* even of truth involving a verbalising process, have we anything in Scripture that indicates this? It is certainly remarkable, and in keeping with it, that the formula of the prophet's communications is so often, 'Thus saith the Lord.'

"*Pastor.* Yes; and in the inspiration of the prophets it is continually said that 'the word of God came unto them,' (Jer. i. 2; Ezek. i. 3; Hos. i. 1, &c.) And Balaam speaks not only of God putting the word in his mouth, but of his 'hearing the words of God,' when he saw the visions of the Almighty, (Num. xxii. 33, xxiii. 5, xxiv. 4.)

"*Christian.* Then, would you not say that a practical proof of all this is furnished to us in the way in which the Holy Ghost, in the New Testament, comments on the Scriptures of the Old?

"*Pastor.* Certainly, and the attention of Christians ought to be especially directed to this point. Take the Epistle to the Hebrews as an example. In chap. i., an argument is raised upon the word '*Son.*' In chap. ii., upon the

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word '*all*' in the 8th Psalm. In chap. iii., upon the title '*servant*,' given to Moses. In chap. iv., upon the word '*shall*,' the sign of the future tense. In chap. v., upon the import of the name '*Melchisedek*,' and even upon the reserve of the sacred history concerning him. In chap. viii., upon the word '*new*' in the prophet Jeremiah. In chap. x., upon the word '*will*' (the will of God) in the 40th Psalm. In chap. xii., upon the expression '*once more*' in Haggai ii. Had other words than these, respectively, been employed by the writers in the Old Testament, the arguments of the Holy Ghost, by the pen of the apostle, could not have been sustained. For instance, in the last case adduced, if, instead of the term '*once more*,' the apparently equivalent word '*again*' had been employed by the prophet, the apostle's conclusion, it is obvious, could not have been drawn.

"*Christian.* I confess this is the sort of proof which I desiderate above all others, and I believe, if the ministers of Christ followed the example of this Divine teaching more generally, they would add much to the edification of the Church of God. What a volume of information, for example, is opened out to us in the very first verse of the Bible, in the words, '*without form and void*,' applied to the chaotic condition of the earth, when God proceeded to make it into a sphere of dominion for man—words which shew that that chaotic condition was not its *primitive* condition, but one superinduced in the way of judgment.

"*Pastor.* Yes; and as putting the Divine seal upon your illustration, it is interesting to observe that it is said in Psalm cxix. 130, 'The entrance' (*i.e.*, the *portal*) 'of Thy word giveth light; it giveth understanding to the simple.' The allusion is obviously to the information you have remarked on, in the opening of the book of Genesis. It is as though the Bible were presented to us as the great temple of Truth, pouring forth a flood of light, at its very vestibule, upon the approaching worshipper.

"Let us but reflect upon the various cosmogonies of the pagan philosophers, and of our modern geologists, and we shall then appreciate the value of this simple and concise record of the Spirit of God, which is consistent with, indeed, suggestive of, every ascertained fact of science, and excludes only superficial speculations.

"*Christian.* How much there is to learn from comparing the words of Scripture! I thought that in that verse in the 119th Psalm, the term 'entrance' signified penetration—the penetration of Divine truth into us.

"*Pastor.* Well, that is *a* truth; the penetration of the word into us gives us light. But *the* truth is, as I have stated. The Hebrew word פתח, rendered entrance, invariably means door, 'the *door* of the Tabernacle,' gate, '*the gate* of the city.'

"*Christian.* Is there any other scripture that you think of, wherein a like pregnancy of meaning can be shewn to attach to even single words?

"*Pastor.* Well, one passage occurs to me, and I adduce it as shewing the rich spiritual enjoyment that is evolved from an apparently unimportant date, that is recorded in the history of Noah's deliverance by the ark. 'The ark rested,' we read, 'in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat,' (Gen. viii. 4.) Now, this seventh month, we find from Exod. xii., became the first month ecclesiastically with the Jewish people; and on the fourteenth day of that month was the feast of the Passover. Of this our blessed Lord partook with His disciples. On the following day, the fifteenth, He suffered and died. He lay in the grave that day and the following, and on the third, *i.e.*, the seventeenth day of the month, He rose from the dead. Thus His resurrection was exactly synchronous with the resting of the ark on Mount Ararat. And let us remember the crisis that this latter event constituted in the experience of Noah. Until then, his salvation was only in process. For a hundred and fifty days had he been carried in the ark through the wide waste of waters, his faith, we may not

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doubt, reposing upon God, by whose command he had entered, and whose hand had shut him in. But, at length, as the sacred vessel grounded under him, we can conceive how his faith became assured; his anticipations of enlargement on to his natural element, the earth, becoming thenceforth ratified by his intercourse with that earth, through the agency of the gentle dove. Now he could reckon himself as virtually installed into his new inheritance.

"How close the application of all this to the great work of Redemption, especially if we contemplate its aspect towards the elect Church, now gathering! Chosen in Christ Jesus before the foundation of the world, they were taken, we may say, in the fulness of time, when His hour came, into His actual embrace of love, even as Noah was received into the ark. Upon Him, their surety, were their sins laid; and when He died, they died in Him. The flood of wrath was thus undergone by their glorious Head. But has He emerged from it? His last words, it is true, were, 'IT IS FINISHED.' But is it really so? Lo! the Divine demonstration answers, 'God hath raised him from the dead, and given him glory, that your faith and hope might be in God,' (1 Pet. i. 21.) And another apostle says, 'Therefore if any man be in Christ,' (this Christ who has died and risen again,) 'he is a new creature; old things are passed away; behold, all things are become new,' (2 Cor. v. 17.) That is, from our vantage ground in the risen and exalted Christ, we may look forth and discern not only our salvation sure, but its glory at hand. The Holy Ghost the Comforter, the true Dove, delighting in ministering to us the earnest of our promised inheritance. Thus an insignificant date, as it might be regarded, becomes an index to the typical relation between the Ark and Christ. The very day whereon it rested on the mount, He rose from the dead.

"And that we have a typical relation here commended to us, not an undesigned coincidence, is abundantly plain from the expansion of the allusion by the Holy Ghost: 'The like figure whereunto even baptism doth now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ from the dead,' (1 Pet. iii. 21;) that is, dead and buried with Him by baptism, (for such is the import of the ordinance as clearly taught by Paul,) we *are saved by the resurrection of Christ;* saved, as justified—actually; saved, as glorified—in hope. The 'old things,' the things of the old creation, are extant to the eye of sense, but 'the new things,' the new heaven and earth, fill the eye of faith. And then the apostle blessedly adds, 'And these all things (τὰ δὲ πάντα) are of God, who hath reconciled us to himself by Jesus Christ,' (ver. 18;) that is, this universal regeneration is of Him, who has given the earnest of it already in the salvation of the Church, the body of Christ.

"Again, in that solemn obituary presented to us in Gen. v., wherein is recorded the death of the great patriarchs of mankind, commencing with Adam, the force of a single word employed to set forth the character of one of them, opens to us a rich vein of instruction; I allude to the expression, '*walked with God,*' applied to Enoch. This is generally taken to denote simply a religious life, in contrast with the course of the irreligious world. But we observe, it is not as contrasted with the irreligious, but in a line with godly patriarchs, who, in this general sense, all walked with God, that Enoch here takes his place; so that according to such general view of the expression, nothing peculiar comes to be assigned to Enoch's character. This is disconcerting. Let us, however, recognise the expression in question as importing the enjoyment of the DIVINE CONFIDENCE, that is, that Enoch was the *confidant of God;* and now his distinction above the other patriarchs is plain; whilst the note of time which is added, that 'he walked with God *after he begat Methuselah,*' is full of meaning, as signifying the particular period when he was admitted to so great a privilege; for '*Methuselah*' is

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compounded of two words, 'He dies—it comes;' and it is remarkable that Methuselah's death was the precursor of the Flood. Thus his birth was the occasion of the coming judgment of the flood being confided to Enoch; he was named accordingly; and then ensued the distinction by which Enoch is henceforth characterised, '*He walked with God.*'

"What confirms the interpretation of this expression, elicited from the context itself, is the fact that, in the only other place where it occurs, (Gen. vi. 9,) it is predicated of Noah, in immediate connexion with the communication to him of the same event, the coming Deluge.

"*Christian.* How often have I overlooked in the sacred narrative what now seems so plain, the note of time, *when* Enoch walked with God! This of itself I now see ought to have arrested my attention to something more peculiar being intended than Enoch's piety. How true it is that there is no redundancy in Scripture! For every word there is a use, and our wisdom is to discover it."

Israel in the Last Days of the Present Economy, &c. By E. Guers, Protestant Pasteur, Geneva. London: Wertheim, Macintosh, & Hunt. 1862.

The Genevan pastor has given us a very interesting volume. He is a literalist, a futurist, in some respects an extreme futurist; but he writes without dogmatism. The work is a very complete one, and will be found in many respects (not in all) a very satisfactory one. A student of the prophetic word will read it with great pleasure, and will think over even those expositions that he may dissent from.

Here are his reflections at the close of his commentary on the 7th of Daniel:—

"Such is the seventh chapter of Daniel. What dark, what gloomy light this chapter and the second reflect on the coming future of the Roman earth! The colossal statue still stands; the fourth beast continues his career as the wild beast, and will shortly exercise it, with a great increase of violence and fury. As long as the image stands, and the beast lives and breathes, it is the time of God's patience to the nations. But so soon as these nations shall have entered into the series of judgments which must finally consummate the ruin of the statue, and of the beast, then will commence the days of His wrath towards them. It is to this state of things that all now passing on the soil of the fourth empire is hurrying, not immediately, I love to think, but sooner than many of us expect. What is the use of illusions? The word of eternal truth must be accomplished. What political revolutions, what overturnings, what complete remodelling of the map of the Roman earth, what calamities of all kinds does the single prophetical fact of the approaching and integral restoration of the Roman empire presuppose, under the new form with which it will be invested. And yet to that portion of the globe it is only the beginning of sorrows! (Matt. xxiv.; Luke xxi.)

"In presence of the imposing symbols we have just been considering, and of the fearful and approaching destruction they announce, what think we, dear readers, of that anxiety and care which every one is taking, the Christian too often, alas! as well as the man of the world, to establish themselves down here? What think we of that era of prosperity, of happiness, of universal peace promised to us, of that millennium into which we are quietly entering, without too many shocks, or, at least, without catastrophes, and only by the progress of the gospel, by the circulation of the Word of Life, penetrating, filtering by degrees into the masses, assimilating and transforming them in the end?

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Yes, I see the faithful preaching of the gospel, the more active and abundant circulation of the Word of Life everywhere recommended in Scripture; but to gather in the elect before the great day of wrath, not to convert the nations, this is a work reserved to another dispensation, and to the employment of means in which we shall only have a part. Yes, yes; the millennium—the universal reign of Messiah and the saints, I find with joy, everywhere in prophecy, especially in the two sublime visions we have just studied, but only at the foot of the majestic picture they unroll before us. In the first scene, in the foreground of this picture, what a dreadful outpouring of the wrath of God! And it is the soil of the fourth empire, the Roman earth it will strike! And we, even we, are on Roman earth. We are in the crater of the volcano! It does not yet vomit forth its torrents of lava, but already the soil trembles under our feet, from one end of the Roman earth to the other, from the Euphrates to the Rhine, from the Atlas to the Danube! Why do we say, 'Peace, peace and security!' when prophecies, when the signs of the times cry more loudly, 'War, war, indignation?' A colossal statue annihilated, a wild beast completely consumed by fire, O God, what signs of Thy wrath! And there will be the dust of both left, a light cinder, that the breath of Thy vengeance shall disperse to the winds of heaven? With what power, with what eloquence does this cry to sinners, 'What shalt thou do when the end cometh?' 'Flee, oh, flee from the wrath to come!' And to the holy nation, 'Israel, prepare to meet thy God,' (Amos.) Redeemed of Jesus, abide in Him, He will keep you shut up, carefully hidden in that safe retreat, where you shall not fear the judgments of God, and where you will only have to await the accomplishment of His prophecies. He has said, 'Watch and pray always, that ye may be accounted worthy to escape the things coming on the earth, and to stand before the Son of man,' (Luke xxi. 36; Rev. iii. 10.)"

On the Church, in the day of judgment he thus writes:—

"I. But what will become of the Church in the day of judgment? The Church will not be judged with the world, Rev. xix. shews her to us in heaven, before the hour when Jesus shall return to judge Antichrist and his worshippers. Raised from the tomb she is with her heavenly Bridegroom; she is entirely gathered out, and completely formed, because she there celebrates in the body her marriage with the glorified Lamb. Her union with Him, begun on earth, where she was betrothed to Him, is then consummated in heaven. What a picture of her happiness in verses 7–9 of this same 19th chapter; and what a framing to this picture! The marriage feast between the judgment of the great whore, and the imperial beast! Paradise between two hells! Whilst down here the world is desolated and crying out with sorrow, the Church above is rejoicing with joy unspeakable in the presence of her God, (Luke xii. 35–40; John xvi. 22, 23; Rev. xviii. 20.)

"And it is the raised and transformed Church which soon after descends from heaven with the Lord, and forms part of His glorious *cortège* when He returns to judge and destroy the imperial beast, and the wicked confederated with him against the Lord, and against His anointed, (Rev. xvii. 14.) Those who then accompany Him are 'clothed in fine linen, pure and white,' (chap. xix. 14;) and it is said in ver. 8, this 'fine linen is the righteousness of saints,' the robe of the bride. The Son of God has just raised His Church to be near Himself, and 'to present her' to Himself, 'having neither spot nor wrinkle, nor any such thing,' (Eph. v. 27, Greek;) now He presents her to the earth, rich in a name she had not till then received in the Apocalypse, 'the Bride, the Lamb's wife,' (xix. 7, 8, xxi. 9, 10;) clothed with the matchless beauty of Emmanuel, and ranged under His banners in the most ad-

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mirable hierarchical order, (xix. 14,) in that great and solemn day of His appearing, He will glorify in the eyes of the world those whom the children of this age had so long covered with scorn. He recognises as His own, before men and angels, those who had been accounted the offscouring of the earth, and proclaims before heaven and earth their works of love, as irrefutable witnesses of the reality of their vital union with Himself. Then He introduces her into the full and eternal possession of that kingdom of glory He has won for Her.

"The Church then will not be judged with the world. Instead of humbling His bride by revealing her infirmities before the world, Jesus, on the contrary, will make Himself glorious in her that great day. The apostle says truly, 'We must *all* appear (we must all be manifested, Greek) before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,' (2 Cor. v.; Rom. xiv.) But it is writen elsewhere, 'He that believeth shall not enter into condemnation,' (John iii. 18, v. 24–29.) Let us weigh those words, and if, after having compared them with the preceding, and maturely considered them, we still believe that the Church will be judged, and judged with the nations, and in their presence, then let us at least admit that, in any case, her judgment, her appearance, or manifestation before the tribunal of Christ will only take place after the celebration of her marriage with the Bridegroom in the Father's house; and, consequently, hers will not be a judgment in the sense generally attached to this word, but rather the solemn, striking recognition of the reality of her communion with Christ fully demonstrated and justified by her works, and, as Gerlach has said, the glorious proclamation of her eternal salvation.

"II. Not only will the Church not be judged with the world, she will judge it: 'Know ye not that the saints shall judge the world,' said Paul to the Corinthians; 'Know ye not we shall judge angels?' fallen angels, he says to them again, (1 Cor. vi. 2, 3.) It is also written, (Rev. xx. 4,) 'I saw thrones, and they sat upon them;' doubtless those who, in the preceding chapter, form the retinue of the Lord when He returns to judge and destroy the imperial beast. Companion and co-heir of Christ, inseparable from her eternally blessed head, when Jesus shall appear, the Church also shall appear with Him in glory, (Col. iii.;) she will share with the Lord all the glory He has received from the Father, (Rom. viii. 17, 18; John xvii. 22,) the judgment glory, (Rev. xx. 4,) and that of His reign, (ver. 6,) after having shared the resurrection glory, and that of being caught up to Him, (1 Cor. xv.; 1 Thess, iv.) What the Word of God says of Christ, it says equally of the Church, which is His body. With His iron sceptre He will break the rebellious nations, she will also break them, (Ps. ii. 8, 9; Rev. ii. 26, 27,) and for this end she will be caught up to be with the Lord, before the hour of judgment.

"III. But at what precise moment will the Church be caught up in the clouds to meet the Lord in the air? All that can be advanced for certain on this point is, that the Church will certainly be with the Lord before the great and terrible day of *wrath*, because not only is she to be preserved from that wrath, (Rom. ii. v.; 2 Thess. i.;) but she will accompany the Sovereign Judge when He returns to execute judgment on His enemies, (Rev. xix. 14.) The apostle, it is true, says the Church will be with the Lord at His coming, (1 Thess. iv.; 1 Cor. xv, 23; 2 Thess. ii. 1, &c.;) but Jesus's coming is not one single act of His glory; it admits, on the contrary, of distinct and rapidly succeeding scenes, as we have just pointed out: first, the Lord takes His Church to Himself, 'that where He is there His well-beloved may be also, (John xiv.;) then He returns with her to judge the imperial beast; and it is between these two phases of His coming that the Church celebrates her marriage with Him in the Father's house.

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"IV. The question now spoken of is of very small importance. It is the *fact* of the Church being caught up, and not the *hour* when it will take place, which is the object of our faith, (1 Thess. iv. 17.) "Prepare to meet" Him who shall return, (Amos iv. 12;) this is the great lesson for us. The rest is kept secret by God. Jesus has so declared it, (Matt. xxiv. 36.) Let us always expect it; and this is the exhortation He himself addresses to us, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh," (Matt. xxv. 13.) The continual waiting for Christ's return is indeed the true attitude of Christians, it is their normal state, (Luke xii. 36; 1 Thess. iv., v.) If God has converted us, it is not only to "serve Him" "the living and true God," "but to wait," says the apostle, "for His Son from heaven, even Jesus, which delivered us from the wrath to come," (1 Thess. i. 9, 10.)

He concludes with the sighs of Israel, thus:—

"All who are true Jews, and pray in Israel, sigh for the coming of the Messiah and the deliverance of the nation. The most interesting facts are quoted on this subject. M. Müller, of the Basle Institute, relates what he saw at a Jewish wedding in Cochin, on the coast of Malabar. 'Immediately after the religious ceremony,' says this missionary, 'the veil which hid the bride was raised, the bridegroom gave her his hand, and with tears in his eyes pronounced the following words:—" May the God of Abraham, of Isaac, and of Jacob bless us, and cause us to dwell in this place in peace, until we return to Jerusalem, and the Messiah come!"'—*Friend of Israel*, vol. iv., pp. 27, 28. Another fact, not less touching, is given:—An old blind man, who dwelt in Italy, and whose family had almost all gone to establish themselves in Palestine, was led by his servant, a Jew like himself, to an eminence close to the town where he lived, and there every morning, between six and eight o'clock, that is, at break of day, when according to certain rabbinical traditions the Messiah shall appear, this dear child of Abraham turned his face towards Jerusalem, and renewed the same supplication, 'Oh! come quickly!' One day on his return home, deeply affected that the Messiah tarried so long, he cried, in the accents of pious grief, 'He does not come!' —*Private Correspondence.*

"The English journal, the *Hebrew Observer*, directed by the Jews, and very hostile to Christianity, contains in one of its numbers of 1853, a remarkable hymn on the approaching redemption of the nation. We give several strophes:—

"'Lift up your heads, ye bands of pilgrims! Listen! Hear you not the cry which resounds from the sands of the desert, the voice of Him who commands the heavens and the earth? Your redemption draweth nigh!

"'Lift up your heads! The Crescent, whose sinister light has so long shone on a reign of oppression and defilement, is sinking low in the east. Your redemption draweth nigh!

"'Lift up your heads! The nations who raised their proud heads to the clouds tremble, their old foundations shake, their kings awake as out of a dream. Your redemption draweth nigh!

"'Lift up your heads! The temple of the Islamite no more provokes a sigh. The lion of Israel shakes his mane. See how proudly he advances across the plain. Your redemption draweth nigh!

"'Lift up your heads! The soil of Canaan is yours; it shall no longer be as a spoil, purchased at the price of gold; its corn, its wine, its fruit, its oil belong to you. Your redemption draweth nigh!

"'Lift up your heads! The dome of your temple shall again touch the clouds. Jerusalem shall again be your habitation; her dispersed sons shall not leave her more. Your redemption draweth nigh!

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"'Lift up your heads, lift up your voice, heralds of the Lord! go, fly, tell the exiled tribes to rejoice; say to Israel, the people of His choice, Your redemption draweth nigh!'"

The Millennial Church. By Rev. R. HAMILTON, of the United Presbyterian Church, Fitzroy. Melbourne: Smith. 1861.

A SMALL book this, but full of precious matter. There are few millenarians in the denomination to which Mr Hamilton belongs, and this makes his testimony more valuable. We should like to see this 32mo reprinted in this country. We give two extracts:—

"THE HOLY OF HOLIES.

"The heavens shall constitute the highest department of the new and blessed kingdom of Christ. The chief glory of the new dispensation shall be the manifested presence of the King of Saints in the midst of His saved Church. Now 'the ransomed of the Lord shall have come to Zion with songs and everlasting joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

"We are furnished then with an image of surpassing brilliancy to express the grandeur and joy of the new state of things. It is that of a great and heavenly city, filled with the glory of God. 'And her light was like unto a stone most precious, even like a jasper stone, clear as crystal, and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. The twelve gates are twelve pearls, and the street of the city was pure gold, as it were transparent glass.' The sacred and solemn character of this highest part of the Saviour's new kingdom is altogether indescribable. There was no temple seen by the apostle in this holy city, the great metropolis of the millennial empire; and the reason assigned discloses at once the infinite magnificence and glory of the place, 'For the Lord God Almighty and the Lamb are the temple of it.' After this it does not surprise us to be told that the scene presented is one of inconceivable splendour: 'And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.'"

"THE HOLY AND MOST HOLY UNITED.

"That this bright celestial state, with its indescribable glory, is inseparably and closely connected with, and forms part of, the millennial economy, seems clearly indicated also by the declaration, 'The nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it;' placing it beyond a doubt that there are two states in the coming dispensation—a higher, and a highest; a more glorious, and a most glorious. There will be the holy place, and the holy of holies—the inner sanctuary and the outer, the immediate residence of the King, in the lustre of His divine excellence, with His redeemed host that have come out of great tribulation, and the abode of men in the flesh, in the high enjoyments of Paradise restored; in other words, the new heavens, the mansion of the Bridegroom and His bride, and the earth, the habitation of the emancipated kingdoms—heaven and earth united in glorious harmony, fulfilling the type of the twofold division of the temple and the tabernacle of old; the one embracing the Church of Christ, raised from mortality in the dust, and dwelling in incorruption with her glorified Lord, amid the unbounded splendours of the Saviour's imperial presence; and the other comprehending the nations that are saved from the fiery judgments which con-

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sume the tares, and purify all things, comprehending the restored Jews and the Gentile remnant—all who are spared to inhabit the world in its renovated form, with the curse removed, and all nature adorned in bridal loveliness and joy; the two departments closely joined, yet a veil between the two; an endearing connexion, but no unnatural mingling of the mortal with the immortal, or the divine with the human. So we find again that the apostle says, 'And the gates of it,' that is, of the glorious palace of Christ and His risen saints, 'shall not be shut at all by day, for there shall be no night there.' 'And they shall bring the glory and honour of the nations into it,' shewing that the inhabitants of the earth shall have such proximity to the blessed abode of Jesus and His people, that they shall bring their worship, and honour, and glory, and offer them in humble homage at the throne of him who 'reigns in Zion and in Jerusalem, and before his ancients gloriously.'

"NO MILLENNIUM TILL JESUS COMES.

"The language quoted seems framed on purpose to exclude the notion of the millennium before His personal appearing. He comes also, according to His own teaching, at a time when the Church is divided, and engaged in strife. The Lord comes when the unfaithful and quarrelling servant knows not, and cuts him in sunder, and appoints him his portion with the hypocrites, where there is weeping and gnashing of teeth. This also shuts out the idea of the Church ever reaching a state of perfect unity and love before the judgment at Christ's coming. Then the parable of the tares shews that the Church has a mixed character of good and bad, and that the enemy is successful, with his corrupting power, against her; and continues to be successful till the time of the harvest, when the angel-reapers come and separate the righteous from the wicked. He also comes when there is not faith on the earth, and while the world is just as it was in the days of Noah and Lot, and the judgment descends and sweeps them away. Daniel tells us that when the great beast of unhallowed power on earth is destroyed, and his body is committed to the flames, then he sees 'one like unto the Son of man coming in the clouds of heaven, and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.' Here, too, the coming of Christ is put at the beginning of the millennium. Paul teaches that the son of perdition, who arises under the falling away of the present dispensation shall be consumed with the spirit or breath of the Lord's mouth, and shall be destroyed by the brightness of His coming. Peter says, 'The day of the Lord shall come as a thief in the night,'—at a time in the history of the Church when men are saying in unbelief and scorn, 'Where is the promise of His coming?' John represents the marriage of the Lamb as come, and His wife as ready; that is, the whole Church redeemed from death and corruption, and clothed in immortality, and the time is at the fall of Babylon the great; and the whole scope and aim of the New Testament is to awaken the hope of the Church for the advent of her Lord. All is sorrow and sadness, depression and conflict, trouble and fear, corruption and bondage, till this crisis comes. The present is the widowhood of the Church; the coming of Christ is the marriage. 'Blessed are they who are called unto the marriage supper of the Lamb.'"

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Watchwords for Christians. By the Rev. J. Smith. London: Tresidder. 1862.

Excellent watchwords—pointed and scriptural. We give the closing pages:—

"Will Jesus come quickly? *Then let us often invite Him to come.* John did, for having set forth His coming, he cried, 'Even so, Amen.' And again, 'Even so, come Lord Jesus.' So also, 'the Spirit and the bride say, Come. And let him that heareth say, Come.' Do we not wish the weary creation to rest? Do we not wish the suffering Church to be happy? Do we not wish Jesus to be honoured, and glorified, where He suffered shame, contempt, and death? Do we not wish the reign of sin to cease, and the reign of perfect, perpetual, and universal holiness to commence? Do we not wish the kingdoms of this world to become the kingdoms of our God and of His Christ? Do we not wish the holy city, the New Jerusalem, the city that hath foundations, the city prepared for patriarchs, prophets, and all saints, to descend out of heaven from God? Do we not look and long for the new heavens, and the new earth wherein dwelleth righteousness? Do we not desire to see Satan bound, and shut up in the bottomless pit, that he should deceive the nations no more? Do we not long to see the saints living and reigning with Christ on earth? Do we not desire to inherit all things, having God for our God, and enjoying the glorious liberty of the sons of God? In a word, do we not long to see Christ, to be with Christ, to be like Christ, to live and reign with Christ? Then let us often cry, 'Come, Lord Jesus, come quickly.' For until Jesus comes, these things will not be realized and enjoyed. But then the mystery of God will be finished; then the glowing and glorious predictions of the prophets will be fulfilled; then shall be accomplished the exciting words, 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.' O glorious prospect! Good and gracious God, hasten, O hasten it in Thy time!

"Will Jesus come quickly? *Then sinners should beware.* The coming of Jesus will, to the unconverted, be like the coming of the flood on the world of the ungodly, and like the storm of fire and brimstone which destroyed the cities of the plain. Then the door of hope will be shut, and shut for ever. Then the way of access to the throne of grace will be closed, and closed for ever. Then salvation will be impossible, and all that remains for the unconverted will be wrath, the wrath of God, the wrath of God for ever and for ever. Into the lake which burneth with brimstone and fire, they must be cast. With Satan and his angels they will be doomed eternally to dwell. O sinner, thoughtless sinner, ask the solemn question, 'What will you do in the day of visitation?' 'How can you escape, if you neglect the great salvation?'

"O sinner, free and easy sinner, 'What will you say when He shall punish thee?' 'The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming

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of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?' Reader, are you ready for that solemn, that momentous event? Are you in Christ? Are you born again? Have you come to Jesus as a poor sinner, to be saved by His grace? Make sure of this, for there is no safety without it. If you have come, come again, come daily, and live by the faith of the Son of God. If you have not come, or if there is any doubt about it, come, oh, come at once—delay not one moment, lest Jesus come, or death arrest you, before you have fled for refuge to lay hold on the hope set before you in the gospel!

"My soul, see to it that thou art ready for thy Lord's appearing. Keep thy conscience clean and tender, by faith in the atoning blood; keep thy eye fixed on the glory of thy God and Saviour; and keep all thy talents employed in His service, and for His people's good. And now, O thou most gracious and most glorious God, prepare us for the coming of Thy beloved Son, by the teaching and operations of Thy Holy Spirit, by daily communications of grace, and by close and intimate fellowship with Thyself, may we be made ready, and kept ready, that at the first signal of His presence we may rise and receive Him joyfully. Or, if Thou shouldst send for us by Thy messenger death, before the Master's advent, may we be equally ready and willing to depart and be with Christ in Thy presence and glory. Give, O give us grace, that we may so believe, so live, and so work, as to be ready for whatever may come, for our dear Redeemer's sake. Amen."

Hymns of the Christian Life. By OSWALD ALLEN. London: Nisbet & Co. 1862.

THE author of this volume delights to set before us the thoughts of God. His hymns breathe the mind of Christ throughout. Ofttimes, too, his eye looks into the future, and contemplates the "blessed hope." We may quote an example :—

"THE BRIDEGROOM'S RETURN.

"'TEN VIRGINS WHICH TOOK THEIR LAMPS.'

"Thy virgins wait for Thee,
And they have waited long
Thy coming in the clouds to see,
And hear the Bridegroom's song.
To see the lightning flame—
To hear the trumpet blow—
To join the angels' loud acclaim,
And forth to meet Thee go.

"Lord, we have waited long;
Oh, when wilt Thou appear?
The signs which to that time belong
Proclaim that Thou art near.
The world will not believe,
But smiles to see us mourn,
As desolate for Thee we grieve;
Oh, when wilt Thou return?

"Thy love took Thee away
A kingdom to prepare;
And Thou for us in heaven dost pray,
Until Thou take us there.

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Love brings Thee back again—
  Then we Thy joy may share;
Then we with Thee may ever reign;
  Oh, when shall we be there?

"A thousand years with Thee,
  And all Thy saints, to reign;
And then in heaven, eternally,
  When Thou shalt come again!
The nations now have heard
  The gospel of Thy grace;
Why should Thy coming be deferr'd?
  When shall we see Thy face?

"Give us the oil of grace,
  Bright in our lamps to burn;
All slumber from our spirits chase,
  Until Thou dost return.
All watchful may we be,
  Nor trust a stranger's voice;
Until Thy countenance we see,
  And in Thy joy rejoice."

A Manual of Devotion. From the Writings of St Augustin. Edinburgh: Maclaren. 1862.

A well-translated and handsomely-got-up volume. Thus Augustin writes of the Lord's coming:—"How long shall it be said, Wait, still wait? What is it I wait for? Do we not look for our Lord Jesus Christ, who will change the vile bodies of our humiliation and make them like to His glorious body? We look for the Lord, and expect till He return and lead us unto the marriage. Come, Lord, and make no tarrying. Come, Lord Jesus Christ, and visit us in peace. Come, and lead thy prisoners from their prison-house, that we may rejoice before Thee with perfect heart. Come, Saviour! come, Desire of the nations; shine on us with Thy face, and we shall be saved! Come, my Light, my Redeemer; lead my soul out of prison to confess and bow before Thy holy name." P. 138.

Scripture Lands in Connexion with their History, &c. By G. S. Drew, M.A., Incumbent of St Barnabas. London: Smith, Elder, & Co. 1860.

An able work, and full of research. It contains a great deal of most useful information. The author, however, accepts as authentic too much of the present topography of Palestine. His volume would have been more useful had he examined some localities more minutely, and weighed for himself the *pros* and *cons* regarding their site, &c. But the work is that of a scholar and a Christian minister.

Beginning Life: Chapters for Young Men on Religion, Study, and Business. By John Tulloch, D.D. Edinburgh: Strahan & Co. 1862.

This is one of the "practical" works of Scottish Broad-Churchism. It

is not a book which we should like to see in the hands of our youth. It recommends the sermons of Robertson of Brighton; it speaks well of the theatre, the opera, the ball-room, &c. The pleasure-loving world will hail it as an encouragement to themselves in gaiety, and a rebuke in season to the "bigotry" of the "Evangelical" and "Puritanical" School. Dr Tulloch is no Puritan, either in theology or ethics. He is much too far on in the "advanced theology" of the day to dwell on the atonement, or the work of the Holy Spirit, in his counsels to young men.

Christ the Life of the World, &c. By RUDOLPH BESSER, D.D. Edinburgh: T. & T. Clark. 1862.

THIS is a valuable book, requiring fewer deductions for its Germanisms than most works of the kind. Our readers will not, probably, accord with all its statements, but they will find in it some very precious thoughts and striking expositions.

Proceedings of the Geneva Conference of the Evangelical Alliance, held in September, 1861. Edited by the Rev. GAVIN CARLYLE, A.M. Edinburgh: Strahan & Co. 1862.

WE need merely announce the publication of this most valuable volume. As a historical document, no less than a collection of practical papers, it is worth reading and preserving.

Extracts.

Welsh Confession of Faith.

In an old sketch of the "Welsh Association," in a magazine of that day, we read as follows:—

"1732. *Blaenau*, 30th and 31st of May.—The Confession of Faith was prefixed to this letter, like the last. Joy was expressed because the churches did strive together against errors, excluding those who extended redemption beyond election, &c. There was a query, 'Whether it were necessary and profitable to preach the reign of Christ upon the earth a thousand years?' Reply. 'That the Association in general looked upon that to be a truth, and under a blessing, it might be profitable, when done with good light and understanding, with much caution.'"

Jerusalem.

A letter from Jerusalem of the 15th Jan., in the *Monde*, says the fearful weather of the last month has prevented the French, Austrian, and Russian packets from appearing in the roads of Jaffa, and disasters at several places are spoken of. "On land the weather has been as bad as at sea, the oldest inhabitant scarcely remembering such torrents of rain. The rivers of Palestine have risen violently from their beds to ravage the country, and carry away all that opposed the fury of the

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waters. The Nile of Jerusalem—that is to say, the Cedron—usually so dusty and so dry, has overflowed its banks; for twenty days this famous torrent has really existed, and rolled its yellow waves precipitately towards the sea. By a rare circumstance, the waters of this melancholy and biblical torrent find themselves increased by the too full supply of the Bir-Ayoub, or Well of Job, which is for the Jews and the Christians the ancient well of Nehemiah, in which was found the fire of the altar concealed in its depths at the time of the departure of the Hebrews for the captivity of Babylon. At the present moment the water rushes out not only from the orifice of the vast reservoir, but from an opening in the ground, at a distance of forty paces lower down in the valley, and in the bed of the Cedron. It is not often that the inhabitants of Jerusalem have an opportunity of seeing this phenomenon, and therefore the appearance of the temporary source is quite a *fête* for the people, who in the course of the whole year only see the water which they pour in their glasses. Hardly does the water of the Bir-Ayoub make its inroad, than the fellahs of Siloeh fill with it, amidst cries of jubilation, little pitchers, which they then take to the Governor, to the different civil and religious authorities, and personages of distinction, who, in exchange for the good news, gratify them with a present. The phenomenon is hailed with the more joy that it is the announcement of a good harvest in an arid country, where not a drop of water falls for eight or nine months. Then commence promenades, parties of pleasure, feasts in the open air on the banks of the Cedron, or on the esplanade of the Well of Nehemiah. On the first fine sunny day, cafés are improvised, kitchens installed, amusements organised; and the echoes of the deep valley, with which are blended those of Jehoshaphat and Ben Hinmon, ring with the thousand sounds of joy, of primitive musical instruments, and of extempore songs, in which invariably the higher notes predominate. However, if the eruptions of the Bir-Ayoub have their joys, the diluvian rains which have produced them bring their sadness. To say nothing of the Arabian dwellings overturned in the villages, of houses and shops swept away at Jerusalem, we have had to deplore in the town the death of a young Mussulman, crushed under the rubbish of a shop beaten down by the rain.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy.

Sir,—Will you kindly allow me to make a few remarks on Mr Cecil Turner's letter in your last, respecting the coming of the Lord as set forth in the Epistles to the Thessalonians.

Mr Turner says that he is not "satisfied" respecting the doctrine of a secret coming of the Lord Jesus, distinct from that open manifestation to which so many scriptures refer. Evidently his leanings are all on the side of the new teachings; his reasonings and criticisms all tend in that direction

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Still he inquires "whether either view can be dogmatically stated; so that *either must be so.*" When we consider the wide difference between the two views, it is evident that both cannot be right. If at the next, or second advent, the Lord Jesus comes in "power and great glory," it cannot be a *secret* advent. If there is only one more personal appearing *from heaven,* (Heb. ix. 28, Acts iii. 21,) then the teaching which says that Christ will come from heaven *for* His saints, return to heaven with them, and after at least several years absence, come again from heaven, bringing them in His train, cannot possibly be true. If such things were true, we might expect some plain teaching on this point; not to be left to inferences, analogies, and verbal criticism, over which endless disputings may be held.

"But," says Mr Turner, "is there not much to be said on both sides? And has the writer in your Journal thoroughly weighed before God the truth he is writing on, as to detail?" In answering the last question, as to my own experience and practice on this point, I may also state what are my *convictions* as regards the *first.* Once I was much dazzled with the modern distinction between Christ's coming *for* and coming *with* His saints, but I saw before long that this distinction was carried to an extent not warranted by Scripture, and fraught with teachings and tendencies which appeared to me to be very serious. I have studied the subject for many years, and would have been glad to have found clear Scripture proof for the doctrine I have opposed. I *felt* a strong wish that it *might* be true: so that my coming to a conclusion that it was not, did not result from prejudice, or from an unwillingness to give up a previous system, for I had not one to give up. I have not only examined the Epistles to the Thessalonians, to which the advocates of a "secret coming" confidently appeal, but I have carefully gone through the New Testament, endeavouring to gather out every text relating to the future manifestation of Christ, placing each under the various headings of "coming," "appearing," "revelation," &c. &c.; and the conclusions to which I came, after seeking Divine teaching, are as follows:—That there is not a single text where "secret coming" is spoken of. That numbers of texts are strongly against any such doctrine. That various terms which are said to be used distinctively for a secret coming, and an open coming, are used interchangeably for the one second visible coming. That the doctrine of a secret coming affords boundless scope for human ingenuity to deal with Scripture; and thus things are brought out by analogical and critical skill, which simple readers would never have thought of, and in fact, never did think of, in all the ages of the Church's history, up to about the year 1836. In brief, my conclusions are, that while there is much said of *one* advent in visible glory, there is just nothing said of another personal manifestation of Christ separate from, and years before, that "glorious appearing," of which Scripture is so full. I do not ask any one to adopt my views, but I may perhaps ask all to adopt the same course in searching out and comparing those passages which refer to the Saviour's appearing; and may the Holy Spirit, who wrote these passages, teach them.

I leave Mr Turner in your hands, and those of Dean Alford, as regards his very confident condemnation of our translation of 1 Thess. iv. 13-17. I have long observed that few things more tend to lead persons wide from the simple meaning of the words of Scripture, and from the analogy of faith, than a partial knowledge of the Greek language, and a strong leaning to any human system of interpretation. It is really curious to notice how "Greek meets Greek," fighting on behalf of his own respective system; each contending that Greek words and sentences may be so rendered as to teach his own doctrines, or prove opposite facts. Such things sadly weaken the faith of many, and should be very sparingly indulged in by the learned.

I see that Mr Turner does not, by means of his new translation, get rid of the English word "*with.*" "God being *with* him." It should be observed

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that the *first* thought in the apostle's mind, and the *first* expressed, is not Christ coming *for* His saints, but "God bringing them *with* Him;" evidently teaching us, as I have endeavoured to shew, that the "*meeting* Him in the air" does not occur years before His saints' come with *Him*, but in order for their return with Him speedily, they meet Him as an escort. The meeting Him in the air, and the being brought with Him, forms two parts (it may be there are others between) of the one great act of the coming of the Lord, and the resurrection and rapture of the saints.

"Now (Mr T. observes) read the 1st of Acts, and see how Jesus went up." Yes, read it, and read along with it the Lord's own answer to His disciples' inquiries about His coming, in Matt. xxiv., and Luke xxi. No doubt they will perfectly agree. Surely the Lord had no reserve in what He said to His disciples in Matt. xxiv. Surely He did not hide from their view altogether His *second* coming, and answer them respecting what must substantially be considered a third or open revelation.

Does not Mr Turner speak without book when he says that "one hundred and twenty saw the Lord depart?" It is *after* the ascension that this number is mentioned, Acts i. 15. I do not see what authority he has for saying that Acts i., coupled with John xiv. 1-3, seems to be distinct from 2 Thess. i. 7, 10; for we are expressly told that it is *when* the Lord gives "rest to the troubled ones," which He does by receiving them to Himself, and *when* "He comes to be glorified in His saints," that He "appears in flaming fire, taking vengeance." I earnestly ask that the whole of 2 Thess. i., may be well pondered. How can this revelation in flaming fire "be a third manifestation," many years after the second appearing, if then (and mark well the two 'WHENS' of ver. 7 and 10) the Church first has rest, and the Lord is then "glorified and admired in them?"

There is one point in the angel's message which, I think, has been rather overlooked. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Without overstraining the words, "in like manner as," as some writers have done in support of the new view, and which others have fully met, I would just ask, *Where* did the Lord Jesus go *from*, and where did He go *to?* He ascended *from earth to heaven*, and surely we should understand the angel's message as saying, that when He again leaves heaven, it will be to come *to earth*. Comparing Acts i. 2, 1 Thess. iv. 14-18, and Zech. xiv. 4 together, we learn that when the times of the restitution shall have come, heaven will not retain Christ's glorious person; He will come into the air, His saints will meet Him there—return with Him to earth, and "His feet will stand *on that day* (of His coming) on the mount of Olives." I do not here enter into the question, whether the Lord and His saints will *afterward* return to heaven. This we know, that they who are with Him on mount Zion, "will follow the Lamb whithersoever He goeth."

The next paragraph respecting "this I say unto you by the word of the Lord," appears to me to be mere inference, and to have no weight in the argument.

I am told that "I have fallen into an error" as to the "waking and sleeping" referred to in 1 Thess. v. 10. With regard to the word translated "sleep," no doubt it is in other places applied to natural sleep, as Mark xiv. 37, 40, 41, to moral slumber as Matt. xiii. 25; 1 Thess. v. 6, 7; it is also used by three of the evangelists to describe the condition of Jarius' daughter, "she is not dead, but sleepeth;" and also twice with reference to Christ, "He was *asleep* on a pillow." It is used in another sense in Mark iv. 27. These instances shew that the word has not necessarily an evil sense, or that it *must* be limited to moral slumber. As regards the other word, translated "wake," there is no doubt but that it is generally translated "*watch*," and is a different word in the Greek from 1 Thess. iv., "Them that sleep in

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Jesus." But, granting all this, does it follow that the passage in 1 Thess. v. 10 means what Mr Turner says? Is not such a meaning directly opposed to the whole practical bearing of the passage? Paul is urging the saints to be wakeful and diligent, and warning them against imitating the world. "Let us not (he says) sleep as do others, but let us watch and be sober," &c. Mr Turner's comment upon this passage is,—"But whether or no sleeping or watching," (*i.e.*, whether disobedient or obedient,) "since they were of the day, and therefore objects of safety, not of wrath, they would live together with Jesus at the same time, or simultaneously." Paul is here made to teach lullaby doctrines, and to make apologies for conformity to the world, with all his great Master's words of solemn warning (Matt. xxiv. 42-51, Mark xiii. 33, 37, Luke xxi. 34-36) before him. Before receiving Mr Turner's teaching, it will be well to study, in the light of the above passages, the following solemn exhortations, where the same word occurs, (1 Peter v. 8, Rev. iii. 3, Rev. xvi. 15,) "Be sober, be *vigilant;* because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "Remember therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not *watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "Behold, I come as a thief. Blessed is he that *watcheth* and keepeth his garments, lest he walk naked, and they see his shame."

All commentators that I have examined are against Mr Turner's exposition. Dr Macknight has a note on this verse, which I transcribe below; * and Dr Doddridge concludes his criticism on the passage with saying, "God forbid that any should understand these words as intimating that Christ's death is intended to secure our salvation whether we take any watchful care of it or not. Yet, alas! the generality of Christians (*query*, professors) live as if that were the genuine and only interpretation." Surely He who taught, "If ye live after the flesh, ye shall die," would not teach in another place, "If ye sleep like the world, ye shall live?" Christ is *not* "the minister of sin," nor His atonement a pillow for a slothful head.

The observations about the words "trump," "shout," "archangel's voice," (which seem to teach the greatest publicity,) being all consistent with a secret advent and silent resurrection, and also the expostulation about "limiting God," are, I think, quite beside the mark. We are not inquiring what God *can* do, but concerning what He has said He *will* do, and it will be well to take His words in their simple meaning. The reference to the resurrection of Lazarus is, I think, something worse than irrelevant. Believers certainly were there; and if these are representatives of the Church, unbelievers were also there, (John xi. 46,) who were representatives of the world. But such fancied analogies as these are easily found, and have been plentifully used on behalf of this doctrine. In the absence of plain proofs, they are of no use whatever as authorities. The party who have introduced the novel doctrine of the Secret Advent have justly laid themselves open to the following charge:—"The want of Scripture proof on the other side is apparent. Of positive assertions there is no lack; fanciful inferences and airy analogies are to be found, but then they are so ethereal as to elude the grasp almost as much of friends as opponents."

* "'Wake or sleep.' Because the word here used is καθεύδω, and not κοιμαομαι, Whitby thinks the apostle is speaking of natural sleep, and not o death; and that γρηγορωμεν means being on their guard. But Benson hath shewed that the two first-mentioned words are used indifferently, both by sacred and profane writers, for *death*. Further, he observes, that if γρηγορωμεν signifies *to be on our guard*, it is not true, that if we are found asleep, that is, off our guard, we shall live with Christ. The antithesis, therefore, requires that γρηγορειν here should signify to live."

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You, Mr Editor, have on various occasions called attention to "departures from the faith," as regards the Person and work of Jesus, and justification by His glorious righteousness. The parties of whom you justly complain are without doubt the authors of the Secret Advent theory; and I am strongly inclined to think that they are both intimately connected, and, with various other novel teachings, form part of a system which requires to be carefully watched, and earnestly protested against.

That your labours in this and every other respect may be owned by God, and that He may give you and all His servants grace to be faithful, to speak the truth in love, and with the unction of the Holy Spirit, is the sincere desire of yours in the Lord, C. L. B.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—In the January number of your Journal, noticing Dean Alford's Greek Testament, you have given a brief extract from his comment upon the resurrections predicted in ver. 4 and 5, chap. xx. of the Apocalypse. Ver. 4 describes a class who are to live and reign with Christ a thousand years. Ver. 5 announces that "the rest of the dead lived not again till the thousand years were finished."

With reference to those verses, Dean Alford has the following remarks:—"If, in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, *which, I suppose, none will be hardy enough to maintain.*"

I have underlined the concluding words, to denote that it is to them that I desire to point attention. They are remarkable, indeed, as proceeding from such an author; for where are we to look for a writer (worthy of a moment's consideration) who holds the resurrection of verse 4 to be spiritual, and does not interpret that of the rest of the dead, verse 5, in a similar way? If the pages of Fairbairn or Brown, the able advocates of the post-millennial school, be consulted, it will be seen that they construe the living and reigning of the saints for a thousand years as a symbolical description of the ascendancy of religion during the time that Satan is bound; so that during that period, instead of the whole world lying in the wicked one, the case will be entirely reversed, Christ's cause and people having everywhere the upper hand. And in strict accordance with this interpretation, the living again of the rest of the dead is conceived to denote the falling away and apostasy of mankind—the coming to life again of the spirit of evil—and the prevalence once more upon earth for a limited period of the prince of the power of the air and his satellites and cause; to be succeeded by their overthrow and destruction through the direct and manifest agency of God, immediately followed by the resurrection and judgment of all mankind.

It must be borne in mind that the point raised by Mr Alford's remark does not touch *the merits* one way or the other; but is simply a question as to whether a particular tenet is held by a certain class of expositors; and it is believed that the foregoing outline will be found correctly to represent the views of post-millennialists generally as to the nature of the resurrections indicated in verses 4, 5 of Rev. xx.

While on the subject, it may not be out of place to inquire what ground there is for Mr Alford's assertion that no legitimate treatment of the text will extort what is known as the spiritual interpretation. The passage describes a vision presented to the view of the apostle when he was in a trance; and there does not appear any greater obligation or necessity, from the nature of the case, to interpret this particular vision literally, than there is to deal in

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that way with any or every other vision throughout the book. In chap. ix. John beholds the locusts ascend from the bottomless pit. In chap. x. a mighty angel is seen coming down from heaven, clothed with a cloud, and a rainbow on his head, and a little open book in his hand. In chap. xii. there appears to the apostle a great wonder in heaven, a woman clothed with the sun, &c. In chap. xiii. he sees a beast rise out of the sand of the sea. Now, as regards the text itself, there is nothing rendering it more incumbent to take the vision of chap. xx. in a literal sense, than there is in the case of any or all of these visions, or the many others that are shewn to the apostle. It is quite possible that some are, and some are not literally understood; but that must be determined by other considerations. The clue to discriminate between them is not to be found in the language used to describe them.

It has been urged in support of the literal view, that such is manifestly indicated by the force of the apostle's words, "this is the first resurrection." But it does not appear that there is necessity for attaching any different meaning to that form of expression, than we do to "life from the dead," (Rom. xi. 15.) And if the words, rather than the context, are to guide the decision of such questions, what must we say of the vision of the dry bones in Ezekiel xxxvii., where, speaking of His people Israel, the Lord says, "I will open your graves, and cause you to come up out of your graves." Most, if not all, interpreters concur in giving a figurative meaning to the resurrection there predicted; and it seems barely consistent in those who do so to insist that the force of the words used in the other case must decisively indicate a literal construction.

It must not be forgotten that pre-millennialists are divided amongst themselves, as well as at issue with post-millennialists, on the interpretation of Rev. xx. 5. Whilst one section maintain that the resurrection there spoken of is that solely of the wicked, who are not to rise till after the thousand years, there is another class who reject this view, holding that both righteous and wicked will rise at the Lord's coming, before the millennium. It would be foreign to the present subject to enter upon the question of who "the rest of the dead" are supposed by the last-mentioned class to be; but one of their arguments requires to be noticed in consequence of its opposition to the symbolical view of the passage. It is, that the expression "*lived* not again" is inappropriate and inapplicable to the wicked, who are never in Scripture said to *live again.* In reply to this, it will be sufficient to observe, that there is no necessity to translate the word ἀνέζησαν, *lived again.* It simply means a revival or renewal of existence, and is used in a bad sense by St Paul in Rom. vii. 9., "When the commandment came, sin revived, and I died." It shews how little foundation there is for the assertion by Molyneaux, at page 201 of his book, "The World to Come," that the use of the term "presents a presumptive proof itself that it cannot be the *wicked*—the wicked as a class especially—who are intended." St Paul's application of the term clearly manifests that it is used of what is evil as well as of that which is good.—I am, &c. W. Martin.

To the Editor of the "Quarterly Journal of Prophecy."

Dear Sir,—The article on Darbyism, &c., January, p. 32, strangely introduces *three mis-statements in three lines,* respecting "*The Morning Watch.*"

1. "It fell into the wake of (what your contributor calls) the prevailing heresy;" the fact being just the reverse, as that journal took a foremost or leading advocacy of what it believed to be "the orthodox doctrine of our Lord's human nature," as announced in its *first* number: "We *enter* upon the theological department of our journal by endeavouring to counteract a grievous error, respecting the human nature of Christ, which has lately shewn

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itself in the professing church, and which is held by a far greater number than we should, from its glaring absurdity, have thought possible."

2. "It soon became extinct." It published eighteen quarterly parts, and completed its seven volumes! Significant *seven!*

3. "Ere it fell . . . ." If indeed it fell; it "fell like Cæsar in the capitol, who did adjust his mantle ere he fell." Correctly speaking or writing, it did not fall, for its editor and chief contributors were called to the higher duties of elders and ministers in the Catholic Apostolic Church; "the least of these little ones" (your humble correspondent) being chosen a deacon of that church.

See concluding number, (18,) p. 399. "In the work of gathering and preparing His followers, Christ, for some months past, hath been calling for the personal services of nearly all the regular correspondents of this journal, one after another, and He hath at length called the editor to take the place of an elder in His church, and hath claimed all his time and services for the special duties of feeding and overseeing a sixth part of the flock in London."

Thus, "this journal, so greatly blessed of God, and so highly prized by its readers, and more and more extending its circulation, was brought to a close."

If it has fallen, there are many Ebenezers raised over it, with renewed inscriptions, "Not unto us." . . . .

P.S.—I concede the inference which your contributor derives from "the enemies of prophetical study, who proclaim aloud the inevitable connexion between the (so-called) heresy and millenarianism!" "*The inevitable connexion*" of the cross and the crown—of the coming in the likeness of sinful flesh, and the coming, a second time, without sin, unto salvation—of the earnest of the redemption, and the possession of the inheritance.—Yours respectfully,

HULL, 17*th February* 1862. OLIVER LYNDALL.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—As you favoured me with insertion of a letter in No. 41, October 1858, announcing the destruction, by Dutch boers, of the French Presbyterian Mission Station at Beersheba, South Africa, I hope you will permit me to intimate, for many of your readers' gratification, that the station has been resumed, and that the missionaries connected with it *continue, in addition to their faith and glorying in the cross of Christ, "to look for His appearing a second time, without sin, unto salvation,"* as expressed in following extracts of last letter to me:—

"*September* 1861. We cease not to 'declare the whole counsel;' and it seems that just in proportion to the truth being already laid down on the *grand doctrine of the second coming of our Lord,* to reign as well as to judge—to establish His kingdom, as well as to destroy Satan's—to restore the beloved people, &c.; in that proportion does the power of the Lord, the Spirit, accompany the word preached." . . . .

"We have had the extreme pleasure, or rather the rich privilege, of receiving your valuable gift, 'The Rev. E. Irving's Preliminary Discourse to Ben Ezra,' for which we would express our deep obligation; first to God, for all the varied delight, spiritual instruction, and real confirmation received therefrom. We too can say (with the eminent Coleridge) 'this wonderful book has been quite a restorative,' and from our hearts we thank you for giving to us, and we trust to hundreds, so valuable a relic of beloved E. Irving, who preached not, wrote not, suffered not in vain. He invariably sends us to the Book of books, as no other writer ever did; and you ought to know that the faith of many (here and elsewhere) has often been revived, the careless and worldly excited, whilst *many of the less refined, yet more*

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believing of the African race, are looking for and hasting unto that 'blessed hope' which you have so diligently set before us." Not unto E. Irving, "not unto us, but unto God be all the glory."—With grateful respect, Dear Sir, your humble friend,

50 Coltman Street, Hull, 30*th November* 1861. Oliver Lyndall.

THE PLYMOUTH BRETHREN.

(*To the Editor of the "Coleraine Chronicle."*)

"Sir,—In your paper for the 22d of February, you find fault with the *Journal of Prophecy* for charging Mr Mackintosh with denying that 'Christ's body was of the substance of the Virgin;' and you express your belief that the charge could not be sustained, and therefore should not have been put forth by a respectable quarterly journal. As I have long understood that Mr Mackintosh and his followers hold heretical views of the person of Christ, I was surprised at your statement, and therefore I have taken the trouble of looking into Mr Mackintosh's 'Notes on Leviticus,' where I find, page 35, the following expression:—'The first Adam, even in his unfallen condition, was 'of the earth;' but the second man was, as to his manhood, 'the Lord from heaven.' This puts Mr Mackintosh's opinion beyond doubt. He emphatically asserts that Christ, '*as to His manhood*,' was the Lord from heaven. If, *as to His manhood* He was the Lord from heaven, He could not by any possibility in the world be of the substance of the Virgin. To speak of his being the Lord as to His manhood, seems a strange contradiction in terms, as if in His humanity He could be God. He was perfect man and perfect God; but He could not be God in His humanity, nor man in His Godhead: this is impossible. As Mr Mackintosh, however, expressly applies the term, Lord, to the humanity of Christ, he probably joins the Socinians and Unitarians in denying that the expression, Lord, is a proof of the Divinity of Christ. This is the only view which would make him consistent with himself, however derogatory it might be to his profession of Christianity. 'The zeal,' says the *Journal of Prophecy*, with which the party are now propagating the Socinian view of the sacrifices is remarkable, and it shews the direction in which Plymouthism is moving.' It is not my intention, however, to controvert Mr Mackintosh's opinion, but merely to prove by his own words that he holds the heretical doctrine which has been ascribed to him. I am not aware of any passage of Scripture which contains Mr Mackintosh's words, and says that Christ *as to His manhood* is the Lord from heaven. The expression, *manhood*, requires to be slipped in. The Scripture says, 'the first man is of the earth, earthy; the second man is the Lord from heaven;' but it nowhere asserts that the *soul* of Adam was earthy, and the *body* of Christ the Lord from heaven; and this makes all the difference in the world. Regarding the divinity of Christ, there are plenty of proofs that He is the Lord from heaven; but regarding His manhood, we are expressly told He 'was made of the seed of David according to the flesh. . . God sent forth His Son, made of a woman. . . I am the root and the offspring of David, and the bright and morning star.'—Yours truly, James C. L. Carson, M.D.

"*March 5th*, 1862."

To the Editor of the "Quarterly Journal of Prophecy."

Dear Sir,—In reference to my letter which you published, and the note you made, would it not have been better to have been more *correct* in your statements? I confess I was quite unaware that any one considered "*in Jesus*" allowable, but I see Mr Jowett does.

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Dean Alford *does not* defend our version as the right one. On the contrary, he maintains that it cannot be so translated.

Dean Ellicott does the same; and Bloomfield goes so far as to insist *absolutely* that the rendering I gave is the correct one. Ellicott also says that it must ever remain an open question whether to translate as I do, or as he prefers. What becomes, then, of your remark about the "awkward Greek" I make the apostle write? You will find precisely the same truth taught, and almost, if not quite, the same construction of Greek in 2 Cor. iv. 14.

If our object *be truth* in these matters, is it not necessary to be very careful that our assertions will bear its test?—Yours sincerely in Christ,

CECIL TURNER.

4 CALEDONIA PLACE, CLIFTON, *March* 4, 1862.

[We accept Mr Turner's closing reproof as well-meant; applicable, however, not to us, but to himself. He has written incautiously for the second time. We were quite careful of our assertions, only we expressed ourselves rather briefly, trusting to our readers' intelligence of the *exact* point at issue. This point was not the *perfect accuracy* of our translation, but the connexion on which that translation proceeds, between "sleeping," (κοιμηθέντας,) and "Jesus," (διὰ τοῦ Ἰησοῦ,) *which connexion Alford defends*, (though he alters the rendering of διὰ,) and which Mr Turner sets aside. This was the real point before us, and not whether διὰ meant "in," or "through means of," or "because of." It is years since we came to the conclusion that our translation was faulty in regard to διὰ; but this not being the point in dispute, we did not think that we were wanting in care as to our assertions, when we affirmed the correctness of our version, and the support it received from Dean Alford. We were not writing as defenders of the article commented on by Mr Turner, nor asserters of the perfect accuracy of our version; but in opposition to what we conceived to be Mr Turner's dislocation of the apostle's Greek, and his assertion that our translators were the parties guilty of the dislocation. "The logical construction of the sentence," says Alford, "seems to me so plainly to require the connexion of διὰ τοῦ Ἰησοῦ with κοιμηθέντας, that it *must be a grammatical impossibility only which can break the connexion.*" It was with the maintenance of this "grammatical impossibility" that we charged Mr Turner, when we said that his translation made the apostle "write very awkward Greek." Olshausen, Pelt, Schott, and others, no doubt, affirm the opposite of Alford; but these counter assertions of the best scholars only shew the propriety of writing with more caution than Mr Turner did when he pronounced our authorised version "grievously deficient." We adhere to our note, then, in spite of the above letter.—ED.]

Poetry.

THE SIGNS.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 PET. iv. 7.

PART I.

IT travels onward, this old world of ours,
Bending beneath the weight of years and hours;
Mark its grey hairs, and note its failing powers!
Vigilate!

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Its infancy, and youth, and prime are gone;
Leaning upon its staff, it totters on,
As one whose weary course is nearly done.
Vigilate!

Its sinking suns their lean, long shadows cast,
Its noon-gay mirth and rosy smiles are past,
Its fair, fresh firmament grows wan at last.
Vigilate!

Like leaves from some unknown, mysterious tree
Above our reach, its moments silently
Are dropping from a far eternity.
Vigilate!

The nations shrink and tremble, king and crowd;
God's lightnings leap and flash from yon red cloud,
Answers each cliff, and peak, and vale aloud,
Vigilate!

The people cower and flee, like frighten'd flock,
Earth's stablest kingdoms to their centre rock,
And the old crust seems heaving with the shock.
Vigilate!

The gems upon the brow of kings grow dim,
Like stars of morning in heaven's eastern rim,
Fainter and feebler float up song and hymn.
Vigilate!

The world's old voice falls low, that once was strong,
And echo can but faintly now prolong
The "*Nunc dimittis*" of its dying song.
Vigilate!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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ART. I.—THE SUBJECTION OF THE SON.*

HERE is part of "the heavenly vision" with which St Paul tells us he was favoured; part of "the abundance of the revelations" which were made to him when he was "caught up to the third heaven;" part of the excellency of that knowledge of Christ Jesus for which he counted all things loss. It opened to him a vista into the glorious future—the future of the redeemed creation, and of the manifestation of its redeeming God. It will open to us the same vista through the understanding of His words. Only let us approach their subject with the reverence and awe which it demands. The place is holy ground; let us put the shoes from off our feet. It may please the Father of lights to give us, through the Eternal Spirit, some apprehension of the wondrous mystery—THE SON HIMSELF SUBJECT.

Three views have been taken of the meaning of the words before us, and with each of the three there is associated the name of some master in Israel.

I. The kingdom here spoken of is THE MEDIATORIAL KINGDOM. The Son of God took our humanity that He might mediate between God and man. But the day is coming when this work shall be finished, and all things reconciled. The humanity of the Saviour shall then retire, and enjoy an

* "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. . . . And when all things shall be subdued unto Him, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM WHO PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL."—1 Cor. xv. 24-28.

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honourable repose, the repose of its finished work. Mediation shall cease, because the object of mediation is accomplished. Father, Son, and Holy Ghost—ABSOLUTE DEITY—shall then, and through everlasting ages, "be all in all." This, say many distinguished theological writers, is "the end" here designed by St Paul—the delivering up of the kingdom—the Son subject to the Father.

We cannot examine this view however superficially, without being startled by the discovery, that it divides the Person of the Saviour. "The Holy Ghost shall come upon thee," said the Archangel, "and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." That sacred name designates the whole Person; it is the name of the God-man. And His Person cannot be divided. We are taught this expressly in our Second Article. And the Catechism of the Westminster divines is equally explicit. "Christ being the Son of God," they say, "became man, and so was, and continueth to be, God and man in two distinct natures, and one Person, for ever." What then is the meaning of the manhood of Christ retiring? It cannot retire, unless the Person of the Son retires. And how, after such retirement, can "God be all in all"? or Father, *Son*, and Holy Ghost be manifested as absolute Deity?

Again, what is the meaning of the manhood of the Saviour enjoying an honourable repose? The manhood enjoys nothing by itself; the God-man enjoys all.

But perhaps we are affixing to the word "retire" too literal a signification. It may express merely the condition in which the Christ in future ages shall appear. The human character shall no longer be prominent, because the work of mediation is done. But Scripture nowhere teaches this. All its statements imply the contrary. Absolute Godhead shall never be visible; God shall be seen in man for ever. Divine benignity shall for ever pour its fulness through a human heart: Divine kindness beam for ever in a human eye: Divine omnipotence to bless be wielded by a human arm. Besides, if the human character of the Saviour is no longer to be prominent, it is that the Divine may appear. And how shall this fulfil the words, "the Son himself subject"? It is only as man that He can be subject; in His Divine nature He is co-equal everlastingly.

II. The kingdom here spoken of is THE MILLENNIAL KINGDOM. As millennial king, the Saviour is the morning star. And a bright day is to follow, which that morning is to usher in.

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As millennial king, He shall put down all rule and all authority and power. As millennial king, He shall reign till all His enemies are put under His feet. Subjection then being perfected, and reconciliation finished, He shall deliver up to the eternal Father a pacified and obedient world. On that world shall shine the meridian brightness of the eternal day; the glory of absolute Deity shall illumine it for ever and ever.

This theory has not so many names to recommend it as the former, but is free from the doctrinal difficulties we have already considered. There are other objections, however, of a prophetical kind which lie against it. The millennial kingdom is not that under which the enemies are to be subdued. The reign of Solomon was its appointed symbol, and that reign was one of peace; there was "neither adversary nor evil occurrent." The outbreak of evil at the close of the millennium, so far from militating against this, is a demonstration of its truth. For the fiery vengeance which immediately overtakes that outbreak, proves the previous character of the ages of the millennial reign.

III. The kingdom here spoken of is THE PRESENT KINGDOM. Christ is now reigning on the Father's throne, and, in the language of the text, "must reign till He hath put all enemies under His feet." He shall then resign His heavenly Father's Divine throne for His earthly Father's human throne, the throne of David. This resignation of His present royal seat is the delivering up of the kingdom; this exchange of a Divine for a human throne is the subjection of the Son to the Father. And such delivery and subjection are "the end," for they are the final honour of Deity, "that God may be all in all."

This interpretation was first propounded by one of the profoundest scriptural students which the Church of England ever produced, the late Mr Vaughan of Leicester. He might sometimes push his conclusions to extremes; he might also, in his eagerness to commend what he believed to be truth, overstate its terms. But anything which his master-mind excogitated is worthy of our deepest thought.

The question before us however, is not what Mr Vaughan taught, but what Holy Scripture teaches. To the law and to the testimony; let us try by that unerring standard the interpretation just submitted.

David and Solomon, as is well known to all familiar with the Bible, were types of Christ in different aspects of His character and kingdom. David was the man of war who shed blood upon the earth, who contended with his enemies unceasingly till he had crushed them every one. Solomon was the

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man of peace. He inherited the fruit of his father's victorious arms, and himself never drew the sword. He "reigned from the river to the land of the Philistines and the border of Egypt," and his people dwelt safely from Dan even to Beer-sheba all his days. Now it scarcely needs to be pointed out that David ruling in the midst of his enemies is the type of the Lord Jesus as He now is, and of His kingdom in its present aspect. We have that aspect prophetically in Psalm cx., "Sit thou on my right hand till I make thine enemies thy footstool; rule thou in the midst of thine enemies." And we have it actually, as a blessed, accomplished reality, in New Testament scripture: "I am set down," says our Lord in Revelation, "with my Father on His throne." "This man," says St Paul in Hebrews, "sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." This subduing of His enemies is our Lord's present work. For the accomplishment of this work all power is given to Him. And the power must continue, and the royal seat to which it is attached, till, as the text declares, the object is completely accomplished—all opposing rule and authority put down, and every enemy helpless beneath His feet. "The last enemy," the text tells us, "that shall be thus destroyed is death." And it shall be destroyed in the glorious resurrection of His people. They rise to reign with Him, as we are taught by their song of triumph, "Thou hast made us kings, . . . we shall reign on the earth."

But reigning implies a throne. On what throne then are the risen saints to sit? They cannot sit on their Lord's present throne. It is the great white throne, the throne of Deity: no creature shall ever sit there. Nevertheless, it is beside Him they sit; "they lived and reigned *with Christ.*" The wisdom and love of God removes the difficulty. Since they cannot ascend to Him, He descends to them. That His loved ones may sit beside Him, He occupies a human throne; "the Lord God gives unto him the throne of his father David." There He sits for ever, the pattern in glorified manhood of subjection to the eternal Father. But it is not man who is subject, it is THE SON in glorified manhood, "the Son himself." All creation put under His feet, worships Him who put all things under Him. But this is nothing; the Divine Head of creation, "the Son *also* himself," worships and is subject. This is indeed "the end." When Jesus did the Father's will on earth, the Father's name was glorified. But He was disguised then, wrapped in the weeds of our mortality; "the world knew Him not." That

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disguise, these weeds are now thrown aside for ever. And when the glorified King on the eternal throne shall carry out the Father's high behests, and own the supremacy of His everlasting name, it shall be the last honour of Deity—"God shall be ALL IN ALL."

And is not this the Solomon reign? That which brings such glory to God, shall also bring unexampled peace to man. What says that glorious Psalm, the lxxii?—"He shall come down like rain upon the mown grass, as showers that water the earth: men shall be blessed in Him; all nations shall call Him blessed." His kingly rule is the source of this blessing. "He shall have dominion from sea to sea, and from the river unto the ends of the earth; all kings shall bow down before Him, all nations shall serve Him." Nay more; it is as the royal Son of David He shall thus bless the world. For thus speaks the prophet: "Unto us (Jews) a child is born, unto us *a Son* is given; and the government shall be upon his shoulder;" "upon the throne of David" shall He sit, "to order His kingdom, and to establish it with judgment and justice for ever." And the kingdom and throne of David shall then command all the world. "The mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills; and all nations shall flow unto it. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." To these words of prophecy Isaiah adds the remarkable exhortation, "Oh, house of Jacob, come ye, and let us walk in the light of the Lord;" implying that when Israel shall thus walk, it shall be the blessing of the world. And we know that both these things shall be. They shall yet walk in this light, for "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." And "if the casting away of them has been the reconciling of the world, what shall the receiving of them be but life from the dead?" How expressive these words—*life from the dead!* The world is dead now. Ignorance of God is death, and the world is ignorant of Him who made it. Rebellion against God is death, and the world is thus rebellious. It shall not be ignorant then—"the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." It shall not be rebellious then—"incense and a pure offering shall be presented to Him from the rising of the sun to the going down of the same." In the simple, true, and beautiful language of the hymn—

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> "The beam that shines from Zion's hill
> Shall lighten every land;
> The King that reigns in Salem's towers
> Shall all the world command."

I believe this to be the mystery of the text. The Son with all things put under Him is the true Solomon, the King of peace, the Minister of blessing to all. Creation worships its Lord; He is "the everlasting Son of the Father." Yet in glorified humanity He is subject to the Father—Creation's glorious example of affiance, obedience, and love. The creature looks up and worships; "Thy Father," it says, "and our Father; thy God, and our God." He taught this lesson once; He shall teach it again, and for ever.

There is a remarkable affinity between doctrinal and prophetical truth; the latter is, in fact, the eternal acting out of the former. The fundamental doctrine of the Christian faith, that on which all rests, is THE EVER-BLESSED TRINITY. Next, and like unto it, is THE INCARNATION OF OUR LORD JESUS CHRIST. On the former of these, it is of the utmost importance to bear in mind *the distinctness of the Personality*, and that it is in the actings of the Persons one toward another that the one God is declared. And it is of equal importance, for the understanding of the latter, to bear in mind always *the indivisible unity of the Person.* Men sometimes speak of the acts of Christ as if at one time His Godhead, at another time His manhood, performed them. No error can be more grave. The words and acts of our Lord Jesus, natural or supernatural, were the words and acts of the one indivisible Person, the revelations of the God-man.

With these thoughts in our minds, let us turn to St John xvii.: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . I have glorified thee on the earth." Here are three glorifyings, one past, two future. The Son has glorified the Father; the Father is to glorify the Son; the Son is yet again to glorify the Father. I am much mistaken if these words of the Master do not throw the light of God on those of the Servant before us.

Let us begin with the first of the three. If it is in the actings of the Divine Persons one toward another that the one God is declared, in what way, I ask, has the Son glorified the Father? To this question there is but one reply—He has glorified Him as *the Subject One.* To do another's will is an act of subjection; to come to do it is an act of continued sub-

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jection. Let us listen then to God's oracle; let us hear the Son speaking out of the depths of a past eternity: "Lo, I come to do Thy will, O God; I delight to do it; yea, Thy law is within my heart." This vow was fulfilled in His coming into the world; there was the first act of subjectness. And how came He into the world? He came as a man: "a body hast Thou prepared me." "The Holy Ghost shall come upon thee," said the Archangel to his mother, "and the power of the Highest," *i.e.*, the eternal Father, "shall overshadow thee." The part of the Son was that He took the body prepared; He "abhorred not the Virgin's womb"—the second act of subjectness. And the third is like unto it. Having taken on Him man's nature, He took also "the form of a servant." For that is essential to humanity; man in his *normal* condition is the servant of God. And so the Son became the servant. He lived man's life of faith and hope, man's life of prayer and obedience. Then came the fourth act of subjectness. The human life which He had taken, He laid down at the Father's command. "Not my will," He said when He came to die, "but Thine be done." "The cup which My Father hath given Me," He said again, "shall not I drink it?" When He died, He was buried. We follow Him to His grave. Even there He was the Subject One. Men speak of *His raising Himself* from the dead. "God the Father," says St Paul in Galatians, "raised Him from the dead;" "put to death in the flesh," says St Peter, "but quickened by the Spirit." We have seen already the actings of the Father and the Holy Ghost when the Son took flesh at first—how the Father overshadowed, how the Holy Ghost came. We see these actings again. Only now the Father overshadowed not the living woman, but the cold grave; the Holy Ghost came not to the virgin-womb, but to the closed sepulchre. As for the Son, He did again what He had done at the first. He had taken the body prepared, the life given. He took now the body once again prepared, the life re-given; He came forth from the dead "by the glory of the Father." It was His closing act of subjectness in our humbled flesh, for with it humiliation ended, passing into glory.

We are now brought to the second of the three glorifyings—"Father, glorify Thy Son," We have in truth begun to consider it already, for resurrection was its first act. After resurrection came ascension, and after ascension, glory. "He raised Him from the dead" says St Paul in Ephesians, "and seated Him at His own right hand in the heavenly places, far above all principality and power and might and

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dominion, and every name that is named." It is of this glory the Son himself speaks, "all power is given unto me in heaven and on earth." And again, "I am set down with my Father on his throne." It is evidently of the same power and the same throne that the apostle is speaking in the text before us. It is a power intrusted to Him for putting down His enemies; a throne not to be resigned till every one of them is subject. It shall be resigned then; its object is accomplished. The Father having glorified the Son, the Son begins again to glorify the Father.

Before passing to this third glorifying, let us pause for a moment. We said that it was in the actings of the several Persons that the one God was revealed. What then has been revealed of God in the past subjection of the Son? Without hesitation we reply, the filial heart that is in Godhead. On the incarnation, the life, the death, the resurrection of the Lord Jesus, *Abba, Father*, was legibly engraved. He appeared in all these acts as the Son, the subject, the trustful, the loving, the obedient One, seeking the glory of Him whose Son He owned Himself to be. And what has been revealed of God by His dealings toward that Son? With equal assurance we reply, the paternal heart that is in Godhead. "The mystery of the Father and of Christ" is the mystery of the Subject and the Faithful One—of Him who loved and Him who loved again—of Him who served and Him who recompensed—of Him who believed and trusted, and Him who never forgot the confidence reposed in Him. Their mutual actings have revealed to the universe its God—God its example, God its everlasting help and confidence.

These thoughts may help us to understand the third glorifying. The revelations of Godhead of which we have spoken are not ended with the past. Neither are they consummated by the present; they have before them a future of glorious and everlasting development. The Son of God is now on the throne of the Father. But the filial heart is not satisfied; He longs to be subject once more. It is His meat, as ever, to do the Father's will; He longs to appear before the universe in that subordinate character in which filial love rejoices. He chose it before, when He came in great humility; He chooses it again when He shall come in the glory of God. Again, He is a man, bound to man by ties which eternity shall never loose. He took human life in the womb, a mortal man among mortals, for He "dwelt among us." He took it again in the grave, and is now the Man Immortal round whom the children of immortality shall gather. He

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longs therefore for the human throne, the seat of His father David. For round that throne shall human thrones be set, those whom the Father hath given Him being glorified for ever beside Him. Here is the heart of the Son, for it is a throne subordinate to the Father's. And the heart of the Brother also, for He is not ashamed to call us, His saved people, brethren. For our sakes He once descended; for our sakes He shall descend again.

It scarcely needs to be pointed out how the Father shall thus be glorified. All service is a rendering of honour. But the amount of honour rendered depends on the dignity of him who serves. The services of the low and vile being little honour; those of the educated, the intelligent, the high-born, enhance the dignity of him to whom they are rendered. Such are the services of the lords of the bed-chamber, taken as they are from the highest nobility, to the monarchs of England; they set off the lustre of the throne. It was remarked of Bonaparte at Dresden, on his way to Russia, that he had reached the very pinnacle of human glory; emperors and kings were his lords in waiting, and performed menial service round his exalted person. The very same principle applies to the service of God; He is honoured by obedience. But let all worlds obey Him, it is creature-service still. And what is the creature to the Creator, or his services to the Creator's claim? Very different was it when the eternal Son obeyed Him. He who came into the world at His bidding, who took flesh at His bidding, who lived to do His will, who died to please Him, who waited in the grave for His life-giving word, well might say, "I have glorified Thee." But the glory was hindered then by the disguise; the world knew not the obedient One. It shall not be so when He comes again; every knee shall bow, every tongue shall confess Him Lord. And when He, thus bowed to and confessed, shall confess the Eternal Father—shall acknowledge that He holds His power to execute that Father's behests, and carry out His blessed will, it shall be the last honour of Deity, "God shall be all in all." It is not however as Lord of heaven and earth only, but specially as a Father, that the Son shall glorify Him. A child's service has a value all its own; it is the expression of the filial heart—its gratitude, its confidence, its warm and deep affection. And such shall be the service of the "holy child Jesus" through the boundless ages to come. He shall serve because He loves, because it is His heart's joy to serve, because He never, never can forget what He has received at the Father's hands. The mercies of Gethsemane and Calvary, the

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wonders shewn to the dead in Joseph's sepulchre—these explain "the Son himself subject." And it is the Son "also" Himself; all creation is subject with Him; it learns the lesson from its Lord. All creatures learn to revere Him whom the Son reveres, to love Him whom the Son loves, to serve Him whom the Son obeys. With the Son they look up and say, "Our Father, which art in heaven." Love combined with power, and power with Love, the Eternal everlasting Jehovah's name.

This seems to me to meet the words, "that God may be all in all." That God in the person of the Father is here intended, seems plain from the pointed antithesis, "God, even the Father;" and again, "the Son also himself shall be subject." But if any object to this, and remind us that Godhead does not stand in the Father's person only, the words, "that God may be all in all," may without any violence to the passage be taken to signify Godhead itself. For Father, Son, and Holy Ghost shall all be manifested in the glorious ages to come. The Father shall be manifested as the Fountain of blessing, supreme, enthroned Love, His actings revealing the paternal heart of Deity. The Son shall be manifested as the loving and obedient One, His actings revealing the filial heart of Godhead. The universe shall learn with awe and adoring wonder that God can command and God can obey, that God can rule in love, and God can serve in love. The Holy Ghost is the Spirit of paternal and filial love, the eternal mutual bond of that everlasting Father to that everlasting Son. And He also shall be known when, proceeding from the bosom of God and of the Lamb, He shall fill the earth with love and joy and peace, and there shall be no more death, nor sorrow, nor crying; for the present things shall have passed away. The universe shall then know its God; and,

> "Through the ages all along,
> This shall be its endless song:
> Praise to Thine eternal merit,
> Father, Son, and Holy Spirit!"

All truth is practical. And if the exposition of this glorious scripture now given be according to the mind of God, it will contain practical issues. It does contain such, and of the most precious kind. Scripture speaks of an abundant entrance into the everlasting kingdom of our Lord and Saviour, and of the blessedness of those to whom such entrance shall be granted. And this subject tells us plainly how such entrance, how such blessedness, shall be ours. A will subject to God's will, the spirit of adoption whereby

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we cry "Abba, Father," oneness of mind with the Lord Jesus, are its essential prerequisites. "The Son himself" is subject, and the law of His kingdom is subjection—the subjection of the filial heart, the glad obedience of love. "There shall in nowise enter into it anything that defileth"—a single rebellious will, a single unloving, discontented, murmuring heart. Let us pray, "Create in us a clean heart, O God, and renew in us a right spirit." Heaven and earth shall pass away, but the words of the Saviour endure for ever. And He has left on solemn record: "Blessed are the pure in heart, they shall see God."

Art. II.—FEASTS OF THE JEWS.

There were several days appointed for the Jews and observed by them for the blowing of trumpets; but there was one distinguished from all the rest, which was pre-eminently the "Feast of Trumpets." It is one of those days mentioned in the 23d chapter of Leviticus as holy convocations and feasts. Like the others in this chapter, it is an annual feast; and as it is in the same category with them, it partakes of their nature and character.

We have seen that the two which we have already had under consideration were commemorative, and so is this. It is called a "*memorial* of blowing of trumpets." It was not intended to afford moral instruction alone for the time being, by symbolical rites, but to recall to the memory of the children of Israel some remarkable events and some remarkable dealings of God with them in past times. What these were we shall see hereafter.

All the other feasts carried them back in memory or imagination to the time of their deliverance from Egypt, of their wanderings in the wilderness, and of God's gracious and providential dealings with them during that period. The "Feast of Trumpets" must necessarily do the same.

In reference to this feast we read in the 81st Psalm, "Blow up the trumpet *in the solemn feast day*, for this was a statute for Israel, and a law of the God of Jacob. This He ordained in Joseph *for a testimony*, when He went out through the land of Egypt; where I heard a language that I understood not. I removed his shoulder from the burden; his hands were delivered from the pots. *Thou calledst in trouble*, and I delivered thee; I answered thee in the secret place of thunder." In this we have a key by which we can discover

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the true intent of the feast; of what it is commemorative; and why fear and hope and affliction and joy are so intermingled in its celebration. These several things then are included in the celebration of the feast—a remembrance of a remarkable blowing of trumpets which took place in the past, during their deliverance from Egypt—a time of great distress and perplexity to Israel in connexion therewith; an urgent appeal to God under these circumstances, and God's favourable answer from "the secret place of thunder." Associations of these things lead us at once to the foot of Mount Sinai, and in and around that consecrated mountain we hear the echo of those lessons which God wished the children of Israel to remember by annual celebration and by solemn commemoration. The few verses quoted from this psalm are an epitome of what took place on this awfully grand occasion, and in the 19th and 20th chapters of Exodus we have the full record.

In the 19th chapter of Exodus, we read, "It came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud upon the mount, and *the voice of the trumpet* exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when *the voice of the trumpet* sounded long and *waxed louder and louder*, Moses spake, and God answered him by a voice." We see in this two of the things mentioned in the psalm, viz., the blowing of trumpets, and the fear and trembling of the people, with all the fearful accompaniments of darkness, of lightnings, and thunders and earthquakes; but we do not see the request of the people, nor the answer of God. In the 20th chapter of Exodus and 19th verse, we have the request of the people—"Speak thou with us, and we will hear; but let not God speak with us, lest we die." In the 5th chapter of Deuteronomy and 28th and 29th verses, we have God's answer to this request; and He says—"I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. Oh that there were an heart in them that they would fear me, and keep all my commandments, that it might be well with them, and their children after them. As for *thee, stand thou here by me,* and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I gave them to possess it."

Thus all the Sinaitic wonders and terrors which made Moses

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himself "*exceedingly fear and quake,*" wrung from the children of Israel an urgent request for a mediator, and God approved of their request, and gave them, in answer, Moses as mediator for the time then being.

That the Feast of Trumpets is typical and also prophetical, can scarcely be questioned by those who admit the word of God to be in many points its own inspired interpreter. I shall endeavour to shew that it gives us pre-intimations that the children of Israel will yet be brought into such a state of distress and fear and perplexity, that a cry will be uttered by them that God would send unto them the deliverer and prophet like unto Moses, and that him they will receive and hear.

One day alone of those on which the trumpets were to be blown was "a day of solemn assembly;" and this was the day of the Feast of Trumpets, and consequently that spoken of in the 81st Psalm. So then of all of these the Feast of Trumpets was commemorative; and in looking for the antitype we must look for such things and events as are included in the type.

Has the type been so fulfilled? Has Christ come to Israel at Israel's earnest and anxious request, in the fulness of His prophetic and mediatorial offices? And has He been raised as Moses was, and sent as Moses was sent, and under similar circumstances to deliver them from oppression and trouble.

When Christ did come He was not received as a welcome messenger from God, He was not sent in answer to their prayers and entreaties, nor were they at the time in a state of affliction and trouble. All these conditions are necessary in the antitype.

It has been said, that the blowing of trumpets is typical of the preaching of the gospel; and that, in allusion to this, it is said, "Blessed are the people that know the joyful sound." In confirmation of this view some Hebrew scholars have said that the word used for blowing of trumpets means "shouting for joy," and that it never is used but for a sound or shout of rejoicing. The Hebrew word is used, however, sometimes for shouting for sorrow, as in the 20th chapter of Jeremiah 16th verse, and in the 4th chapter of Micah 9th verse; and the sound is rather that which is called an alarm. It is translated in chapter 2d and 1st verse of Joel, "Sound an alarm."

Now, St Paul says, not only of the law in general, but of "holy days and *the new* moon," (no doubt alluding to this on the first day of the civil year,) and of Sabbath-days, "they are a shadow of things to come," (Col. ii. 16, 17,) "but the

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body is of Christ." So then Christ is the substance of which this Feast of Trumpets was the shadow. Christ, under one of those aspects, and sustaining one of those offices, in which He is yet to be manifested to the children of Israel, and under such and similar circumstances as are here foreshadowed.

What was foreshadowed in type, we learn from what was clearly expressed in the language of prophecy. In Deut. xviii. Moses becomes the interpreter of what he had recorded in previous portions of his writings. He teaches that more was comprehended in their request "in Horeb in the day of the assembly," than a present request for a present relief; and more was granted than permission for Moses to mediate between God and them, for the time being, and for present occasions; for God, in His answer, carried them away to future times and future events, saying, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." This Prophet, so foretold, is Christ; and this prophecy and this type have reference to Him.

That they have reference to Christ, and to Christ in the future, is evident from Acts iii. 19–23. Here it is stated, the heavens must receive that Christ that had been preached to them, until the times of refreshing, times of restitution, will come from the presence of the Lord; but when they do come, God *shall send* Jesus, in fulfilment of the type and the prophecy: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me."

When Christ first came, it was not a time of restitution and refreshing, but, as far as Israel was concerned, rather a time of dissolution and dispersion; as far as He Himself was concerned, a time of ignominy and suffering. But when He comes again, He will restore again the kingdom to Israel; He will restore mankind from guilt and sin, disease and death, to pristine perfection and purity; He will restore the earth from the curse under which it shall have groaned and laboured; He will restore the dead to life again; and He will restore to God that dominion over the earth which lawfully belongs to Him, but which has been long usurped by Satan; and under a new heaven, and on a new earth, a righteous people shall inherit the purchased possession of Jesus, over which He and they shall reign in glory.

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A time of trouble such as never was, and such as never shall be, and the personal manifestation of Christ to the children of Israel, are closely linked together; and when He comes, He shall be welcome to their longing eyes and aching hearts.

In Isa. x. the Lord says—"O Assyrian, the rod of mine anger. . . . I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and *to tread them down like the mire of the streets*. . . . And *it shall come to pass in that day*, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; *but shall stay upon the Lord, the Holy One of Israel*, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though the people Israel be as the sand of the sea, yet a remnant of them shall return: *the consumption decreed shall overflow with righteousness; for the Lord God of hosts shall make a consumption, even determined, in the midst of the land*." Again, in chap. xxxiii., ver. 13, and following verses—"Hear, ye that are far off, what I have done; and ye that are near acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites . . . who among us shall dwell in everlasting burnings? He that walketh righteously and speaketh uprightly . . . he shall dwell on high. . . . *Thine eye shall see the king* in his beauty . . . thine heart *shall meditate terror*. . . . Look upon Zion, the city of your solemnities: thine eyes shall see Jerusalem a quiet habitation . . . when the glorious Lord shall be unto us a place of broad waters. . . . For the Lord *is our Judge*, the Lord is our *Lawgiver*, the *Lord is our King*, he will save us." In Jeremiah xxx. the Lord promises restoration to both *Israel and Judah*, the two nations that, since their first dissolution, have not as yet been reunited. When their reunion and restoration shall take place, it will be under such circumstances as are described in the 4th and following verses:—"For thus saith the Lord, we *have heard a voice of trembling, of fear, and not of peace*. . . . Alas! for that day is great, so that *none is like it*: it is *even the time of Jacob's trouble*; but he *shall be saved out of it*. . . . They shall serve the Lord and David their king, whom *I will raise up unto them*." Such a time of trouble is foretold in Joel ii., and God directs them in their distress, in solemn assembly to make known to Him their requests, with a promise that He will answer, and effect not only a deliverance from their trouble, but a restoration, as at the beginning. The whole chapter is an illustration of the Feast of Trumpets, and a commentary upon

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it. In the 13th and 14th chapters of the prophet Zechariah, we learn the same things, viz., that judgment is poured out upon the children of Israel immediately before their final visitation. Many portions of the Word of God declare that a consumption is decreed, and indignation to be exercised until only a remnant is left. Of this remnant, Zechariah says, in chap. xiii. :—" I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall *call on my name*, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." The 14th chapter gives us some of the particulars of the judgment, which in general terms are spoken of in chapter xiii. In the 1st and 2d verses of chapter xiv. are described some of the horrors of the day of the Lord; and, in the 3d verse, the Lord is manifested as their deliverer, rescuing them from their enemies. And, in the 4th verse, it is said:—"*His feet* shall stand *in that day* upon the Mount of Olives, which is before Jerusalem on the east." In these passages are all the characteristics which we seek for in the antitype, viz., Israel brought into extreme distress; out of the depths calling upon God; God hearing their cry; and, in answer, sending the prophet Jesus; and His acting savingly in their behalf, and received by them. That it is the Lord Christ that will be manifested is clear from what is stated in chapter xiv. 4, that His feet shall stand upon the Mount of Olives; and, in chapter xii. 10, that they " shall look upon Him *whom they have pierced*, and they shall mourn for Him as one mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born."

These same events and circumstances are spoken of in Dan. xii. 1:—" At that time shall Michael stand up, the great prince which standeth for the children of thy people; *and there shall be a time of trouble*, such as never was since there was a nation, even to that same time; and at that time *thy people shall be delivered, every one* that shall be found written in the book." The words in the chapter descriptive of the greatness of Israel's trouble call our attention to Matt. xxiv. 21, 27. The subject of both is Israel in unparalleled distress—a remnant saved—the Son of man the deliverer, and this at the end of the present dispensation. The troubles before mentioned as preparatory to the coming of Christ, as the *prophet* promised to Israel, are those recorded in Rev. viii., ix., and x.; and the sounding of the seven trumpets indicates them to be those foreshadowed by the Feast of Trumpets.

That Israel is the chief subject of these troubles, and that

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the time is "the time of the end" immediately preceding the appearing and kingdom of Christ, is evident from several things recorded in these chapters. The sounding of the angels is associated with Jerusalem, where the brazen and the golden altars were, and where the high priest executed the functions of his office on the great day of atonement, by the command to the sixth angel to sound, coming from the altar of incense; and the voice that gives the command is no doubt the voice of the high priest, who is preparing to perform the services appointed for him. The people who are exempt from the judgments point out to us the people upon whom the judgments are to fall. In the fourth verse of the ninth chapter, the locusts are commanded to hurt those men *that were not sealed.* The sealed ones are the one hundred and forty-four thousand chosen out of the twelve tribes for preservation; and, consequently, those who were not sealed are the remainder of the Israelites doomed to judgment. The time when these great and awful events are to take place is marked out by this, that when the seventh angel *begins to sound,* "*the mystery of God should be finished,* as He has stated by His servants the prophets;" and when he has sounded, the proclamation is made, "The kingdoms of this world are become the kingdoms of our God and His Christ; and He shall reign for ever and ever."

"The mystery of God" is the great mystery of the present dispensation, which was hid in times past, but which was the subject of a special revelation to St Paul, by which he knew that union which obtains in the present dispensation between Jew and Gentile, whereby they are both one in Christ. This union began with the present dispensation, and will last until the fulness of the Gentiles be come in; but when the times of the Gentiles are fulfilled, the good olive-tree shall be clothed with its own branches, and stand alone and independent in solitary grandeur. Then all Israel shall be saved; and the Deliverer shall come out of Zion and turn away ungodliness from Jacob. The last Gentile added to complete the complement shall be the signal for the end of the present dispensation, and for the coming of Christ.

That Israel should dwell alone and not be reckoned among the nations, had not reference to the past alone; it had reference to coming times, and is to have force so long as the new heavens and the new earth, for which we look, remain before God. For so long "shall their seed and their name remain."

Thus we find a perfect harmony between the type we have under consideration, and the prophecies of the Old and New

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Testaments, and the visions of him who was the last and not the least of all the prophets. Their agreement proves their common origin, and each throws light upon and serves to explain the other. We learn from a comparison of the one with the other, that we are to look to the future for their fulfilment; and they teach us what we are to look for in future times, and what the great signs are which shall indicate the coming of the Son of man.

That the human race is gradually advancing towards a state of intellectual and moral perfection, and that nothing will impede its onward progress until it secure its attainment, is a fond dream for which there is no foundation in Scripture, and no grounds from the analogy of the past. That time which is pictured in such glowing colours, and yet not pictured by fancy, but drawn by the pencil of truth, is not to come to pass in the present dispensation. The history of mankind in the past, and his destiny for the future, are to be found alone truthfully delineated in God's Word. The wilderness shall blossom as a garden; the beasts of prey shall lay aside their ferocity; man shall cease to learn and practise the bloody arts of war; the knowledge of the Lord shall cover the earth as the waters cover the sea, and all shall know Him, from the least unto the greatest. As the knowledge of God increases, all those vices which attend the steps of those who do not retain the knowledge of God will flee before it into outer darkness. Peace and godliness shall be cultivated, and prosperity and happiness will follow in their train; *but the time is not yet.* These are purposed, foretold, provided for, secured; but they are reserved for a future and more glorious dispensation.

All previous dispensations have closed in judgments; and when the atmosphere has been cleared of the accumulated corruption of ages, a brighter and more glorious era has succeeded; and succeeding generations have not caught up and improved upon the hoarded intellectual treasures of their forefathers, but have received from God a fuller revelation of His will, and a further development of His glorious purposes in Christ. That such will be the conclusion of the present dispensation we are led to believe from many portions of both the Old and New Testaments. The pruning-hook shall be turned into a spear, and the ploughshare into a sword; nation shall rise against nation; there shall be wars and rumours of wars, and distress and perplexity of nations. Jerusalem shall be encompassed with armies, and evil men and seducers shall wax worse and worse. As it was in the days of Noah and of Lot,

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so shall it be in the days of the Son of man. Carelessness and worldliness shall abound, and corruption shall assume its most hideous forms, until the Son of man comes, with the lightning's speed and the lightning's power, to strike, and disperse, and destroy them.

We see Rome beginning to totter to her fall; we see the Ottoman Empire, but not Mohammedanism, shorn of its strength and waxing to decay; but we do not look to these for the signs of the near approach of the Son of man. We rather turn to Jerusalem (though she sit as a lone and neglected widow) than to Rome; and we rather turn to the Jews than to any Gentile power or people. The Jews will rise into prominence in the latter days, and hold a most conspicuous place in the eyes of the world. If asked, Why? we answer, Because they have held and will continue to hold the most conspicuous place in the eyes of God. In themselves they are an extraordinary and remarkable people; but they are still more so as being the peculiar people of God. God has "only known them of all the families of the earth." Even were it not clearly foretold, the standing miracle of their past history and present state would lead us to conclude that they must have been preserved, and are being prepared, for a distinguished future.

They form the essential subject of the inspired volume in both its parts. Whatever is said of the Gentiles is but accidental to the record of the Jews. All God's purposes and dealings have revolved around them. All the great empires of the world have been brought into relation with them, and have been more or less affected by it. The greatest have come into collision and wasted their powers in vain against them. They have been cast down, but not destroyed; they have been dispersed, but not one grain is lost; they have ceased to be a nation, but they still continue a people. They are the beloved of God; He has not cast them away. They are not divorced from their husband, their maker. Of present times and present circumstances, the Lord says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

We cannot with safety be unconcerned spectators of God's dealings with them. Our destiny is involved in theirs. If we add to their trials and afflictions in the present, or those greater ones that are yet to come, or if we sit at ease and in indifference towards them, while we are spectators of their sorrows and

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their sufferings, we must expect to call down upon ourselves the displeasure of God. But if we sympathise with them, and consult their present and eternal welfare, we may expect streams of blessings from that never-failing fountain of promise: "Blessed is he that blesseth thee."

There is indeed a dark and gloomy night of weeping before them; but it will be succeeded by a glorious morning of joy; joy not to themselves alone, but to the whole human race. Their fall and their diminishing have been the riches of the world; but who can tell what their rising will be to it? The world has yet to learn that "salvation is of the Jews;" but they will learn it when God shall bless Israel, and make them a blessing to a world that now lieth in wickedness.

Art. III.—EDWARD IRVING.*

Whether the memory of Edward Irving will ever emerge from the smoke and shadow which the last five years of his great life threw up around him, is not a little doubtful. *Can* it so emerge? will be the question of some; *Ought* it to do so? will be that of others. Nor will these two last questions be asked by his enemies and detractors alone; many of his true admirers, many of the warm lovers of the man himself, and the cherishers of his memory, will be inclined to ask them, though, perhaps, they may be slow to give the answer.

Whether the aberrations of his latter years deserve all the epithets that have been flung at them with such singular goodwill, by many whose acquaintance with the circumstances was at best but one-sided and distant, is a point which we do not touch. But the eagerness with which these deviations were seized, and hurled with indiscriminate animosity against the entire man and his whole life, suggests some sorrowful thoughts as to the candour and equity of the verdict. It is not that his extraordinary success threw him across the slander of envious pens and lips. We know how to measure the assault in such a case, and to make allowance for the ungenerous detractions of disappointed ambition. But our business, as writers in a journal dedicated to prophetic inquiry, lies beyond this. We read in the overcharged assaults made upon the man Edward Irving, the expression of dislike to millennarianism, and of delight at the fall of a millennarian standard-bearer.

* The Life of Edward Irving, illustrated by his Journals and Correspondence. By Mrs Oliphant. London: Hurst and Blackett. 2 vols. 1862.

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We can easily see the distaste at *all* prophetical studies giving edge to the weapons with which one of its students is assailed. The fierce denunciation of what is *unsound* in this great man seems to us the utterance of the pent-up fury against what we consider sound and true. Had Irving not been a millennarian, we have courage enough to believe that he would have been weighed in more honest balances. The man and his errors would have been patiently separated; the sweep of condemnation would have been somewhat limited; evil and good, true and untrue, would not have been buried in the same grave; and justice would have, ere this time, found some way of letting it be known that Irving's aberrations were not the whole of Irving, and that, sorrowful as was his sunset, his morning was full of promise, and his noon of brightness.

Yet not the less do we refuse to endorse his errors. They were grave enough to cast a shadow. They cannot but lead us to scrutinise his later words suspiciously, and to hinder the confidence in his previous expositions which otherwise we should have felt. Nor do we speak vaguely, as too many of his detractors have done. We speak what we know and have pondered. We have gone through his whole works, (not to mark the strange inconsistencies between his first and his last, but for higher ends,) and have weighed his words. Why should we hesitate to say that he erred most grievously, and that to an extent and in ways which those who have not studied his later treatises would hardly credit? Not to speak of his statements regarding Christ's humanity, and its "proclivity to evil"—not to speak of his declared belief in prophecies and miracles, which soon falsified themselves,—we might just point to one of the latest and saddest proclamations of his faith, that we are saved by the righteousness infused into us by the Spirit;—righteousness, as he expresses it, "inherent but derived."* This is no surface error. It shifts the foundations of our peace from Christ to self, from divinity to humanity. It would have horrified Luther, and, not much less, Irving himself in his better days. But we do not mean to be expositors of his errors; though an exposition of these would not be unprofitable, either as illustrations of the man, or elucidations of the truths which in his later years he so wildly denounced, as in his earlier he had so eloquently maintained.

From his childhood he had been brave, generous, genial, noble-hearted; and as he grew on, he shewed himself a man

* See his preface to "The Standards of the Church."—"I wish, instead of the word *imputed* were continually substituted *inherent but derived*," (p. 128.) Sad words! Paul and Luther, what do ye say to this?

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of no common stature, either of mind or body. The child was father to the man; and from early years, "the word" (as Chaucer says) "was cousin to the deed." As in later years he lived much in the future, so in his boyhood he dwelt much in the far past, delighting in the solemn shades of covenanting story. Tradition says, that once, when a lad, he set off from his father's house alone on some secret expedition, and returned ere nightfall with an old relic of the Covenant;—a tombstone;—which he deposited on his father's hearth. His frequent allusions to the Reformation and its grandeurs, to the Covenant and its martyrdoms, shew how deeply these lights and shadows had taken possession of his soul; how completely he had identified himself with the men of another and more sombre, as well as more stormy age.

Many are the stories which we have heard from his old pupils, both at Haddington and Kirkcaldy, relating both to his mind and body, both of which always bulked largely before the eye of all with whom he was brought into connexion. We have heard them tell of his severities in school, and of the times when both hand and foot were called into requisition in order to inflict the needed amount of chastisement. We have heard, too, of the high order of his teaching qualifications; how thorough the drill and discipline of the school, how rapid the progress of the scholar, how great the confidence in the teacher, and how satisfactory the remembrances of school-days with such a preceptor. We have heard, too, of feats of bodily strength; of the length of the arm that was stretched down to unbar a door that had been barred against him, in the total forgetfulness that he was a being approaching to six feet four in height, with an arm proportionate to his stature.

We have heard, too, of his tempestuous eloquence as a preacher, ere the Church or the world had opened their ears to listen to him. Some may perhaps have caught the following story, too illustrative to be let slip, yet not very remarkable in itself:—Preaching one day, (our informant said at or near Haddington,) he was so demonstrative, both in voice and gesticulation, as to strike visible terror into some of his younger hearers. One little girl sat listening in alarm, and clung to her mother through dread of mortal injury. As she left the church, she clung still more closely, exclaiming, "Oh, mither, yon 's an awfu' man! It's a gude thing he was steekit in yon box; had he gotten oot, he would have come doun and felled us a'."

Of Irving's Glasgow career we have not heard much. It was brief and uneventful. Nor did he give there the large

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promise of coming greatness which his biographer suggests. It is easy to *predict past events,* and to shew our superior discernment of latent genius, by taking up a successful man, and professing to read in his early life all the undeveloped features of his after greatness. But they whose discernment is most acute after the development are often the dullest before it. Nor do we blame them. We are satisfied that in many cases, no signs had been exhibited containing materials for hazarding a prediction. Irving's early life, when read alone, would not inevitably suggest greatness and success; but when read in the magnifying atmosphere of his London celebrity, it begins, at least to the enthusiast, to assume proportions which we are satisfied are, in some measure, borrowed, or at least conjectural. His London greatness is not what the calm spectator of his Glasgow career would have ventured to predict. His present biographer thinks otherwise. We dissent from her strong statements, and specially from her unkind reflections on Dr Chalmers, than whom there did not exist a more unselfish and unenvious friend of Irving. That he did not lavishly eulogise his assistant, or sanguinely predict for him the great career which soon opened out, was merely because, like other unforeseeing mortals of this earth, he could not read signs of approaching success which at the time did not exist, or if they did exist, were unreadable to the vulgar eye.

We have heard Dr Chalmers in after years speak with no stinted warmth of his old assistant; and that his praise had its limitations and corrections was due, not to his want of love, not to defect in generosity, but to that shrewd sagacity that discerned evil as well as good; that sterling honesty which would not let the fervour of affection exceed lawful bounds, even in its estimate of a "brother beloved." "He's a monstrous genius, Irving," he used to say; and to say it without a particle of jealousy. We have heard him defend him from attacks; and we have seen him welcome the timely remark thrown in by a third party coming to his aid in reference to some point on which he himself did not feel that he had much to say.

Once, at Dr Chalmers' supper-table, we remember that the conversation turned on Irving's views of baptism as developed in his Homilies, then just published. One was dilating on the unsoundness of the views there promulgated, and specially affirming that baptismal regeneration was the very doctrine and substance of the book. Dr Chalmers had not read the work, and said little while the conversation went on. At last one of the company, who *had* read the book, put the question

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to the chief objector, as to whether he was aware that the greater part of the last Homily was occupied with refuting the High Church theory of baptismal regeneration? The Doctor listened with manifest satisfaction, while the speaker went on to shew that, strong as were the statements in several parts of the book, still they only amounted to the baptismal regeneration of the *elect*, and that however much one might dissent from some of his views, there was a marked difference between these and the unlimited dogma of regeneration in and by baptism. We do not now remember how the conversation arose, or how it ended; but we remember Dr Chalmers's calmness and candour, and anxiety to believe only what was good about Irving.*

It is not quite pleasant either to friendship or Christian charity to meet with so many side-strokes of depreciation against Dr Chalmers as these volumes exhibit. Nor do we know any mind to which they would have been more ungrate-

* Mrs Oliphant expresses her inability to distinguish between Irving's baptismal views and those of the High Church, (vol. i., p. 242.) Towards the close of his life, we suspect that he went out and out into the belief of unconditional baptismal regeneration; and if her remarks apply to this period, we should say there was no difference between Pusey and Irving. But in 1828, he thus vehemently protested against the High Church dogma:—"The error of baptismal regeneration consisteth not in holding that the true children of God are regenerated at their baptism, and from thence should date their admission into the household of faith, which, with all my orthodox fathers in the church, I hold to be the only true doctrine; but in holding that every person who is baptized doth virtually thereby become regenerate and possessed with the Holy Spirit; or, to speak the language of theologians, that the inward grace is so connected with, or bound to, the outward ordinance, that whosoever receiveth the one doth necessarily become partaker of the other. This is an error of the most hideous kind; bringing in justification by works, or rather by ceremonies, destroying the election of the Father, the salvation of the Son, and the sanctification of the Holy Ghost, and exalting the priest and the ceremony into the place of the Trinity. This is exactly what the Papists have done, and against nothing have the Protestants more sedulously guarded; and I am sure that I have taken more than a dozen times a solemn protest against such a vile notion. I have struck at the very root of it, by shewing, that among the baptized there is a reprobation as well as an election; and I have endeavoured even to prevent the imputation of it, by shewing that faith, true faith, the gift of the Father and the manifestation of His electing love, is necessary to the receiving of any baptismal gifts—is necessary to the receiving of the ordinance itself. I have shewn, in many discourses, how the Holy Spirit, once given, will never be recalled; and that the perseverance of the saints is as sure a doctrine as the unchangeableness of the Father's will or the sufficiency of the Son's salvation, being nothing else than the irresistibleness of the Holy Ghost expressed with reference to the subject of his possession. And if the Holy Ghost is irresistible, and there is a reprobation in the Church, how could I say that the Holy Ghost is necessarily tied to the ordinance of baptism, or to any ordinance whatever?"

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ful than that of the subject of this biography. He would not have enjoyed any eulogy on himself at the expense of his honoured friend. Nor will any reader feel that the stature of Edward Irving is at all magnified by the attempt to diminish the height of Thomas Chalmers. But it is Mrs Oliphant's misfortune not only to believe in Edward Irving, but not to believe in any one who does not believe in him. Yet even common minds understand that doing justice to one man need not involve the doing of injustice to others.

We are not inclined to acquiesce in all the judgments pronounced in this work on Irving and his writings, though the unmeasured strain of eulogy is almost excusable when one considers what slender justice he has hitherto received at the hand of critics. Having, as we believe, obtained considerably less than justice hitherto, he has at length obtained, by way of compensation, considerably more.

The praise bestowed on his farewell sermon at Glasgow, as well as on his orations, seems to us somewhat exaggerated. In the former of these there is really nothing beyond average; while the blemishes and defects in the latter take off somewhat from their excellence as a whole. Yet these orations are full of the noblest eloquence; tender and grand alike. But there is less of genuine thought and less of Christ's gospel in them than in his subsequent writings, in which successively we see the development of a mighty mind, till the collapse came, and, wronged by error and excitement, the greatness withered up into littleness, and one could hardly recognise in the handwriting of later years any traces of the manly and majestic pen that wrote the preface to Ben Ezra.

That when Irving first came to London, he was not the out-and-out minister of the gospel of Christ which he afterwards became, is attested by many who loved him with a true love in after years, and who do not speak out of envy or misappreciation of the man. One week evening, some friends of ours went to hear Dr Waugh in London. Seated not far from them were Irving and a Congregational minister, personally unknown to each other. After service, the minister joined our friends outside, and began to talk over the discourse, which was well spoken of by all as a true exhibition of the message of the reconciliation. The minister then asked, "Who is that singular-looking man next whom I was sitting?" "That," said one of our friends, "is the new Scotch minister of the Caledonian Church." "Is it?" said he; "then I have said a very awkward thing." "How so?" "We spoke together of the excellence of the sermon, and of the gospel which it contained;

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and then I remarked that I was sorry to hear that the new Scottish minister of the Caledonian Church did not preach the gospel." "And what did he say in reply?" asked our friend. "He replied, 'Does he not? Then he shall do it hereafter.'"

At this time the exuberance of his spirits sometimes made him appear unclerical. At an evening party, where some grave English clergymen were invited to meet the young Scotch minister, he so broke through all trammels, calling for a Scotch reel, and himself starting to the floor to commence it, that his worthy hostess was quite scandalised, and apologised to the graver guests for these unruly proceedings. The scene was like and yet unlike Edward Irving; and they who witnessed it now recall it, after nearly forty years, partly in love and partly with misgivings; love of the man and his boundless geniality, misgivings as to his balance and orderliness of demeanour.

"Keep thou hospitality," is one of the apostolic counsels with which he has made famous the "ordination charge" to Mr M'Lean, which, though no "ode," as the biographer very inaptly calls it, is as noble an address as was ever uttered by one minister to another. The hospitality to which he refers here and elsewhere so often, he both gave and accepted freely. But, in his acceptance of it, there was at no time any forgetfulness of his character as a Christian, and his office as a minister of Christ. In whatever company he was, he allowed no one to forget whose he was and whom he served. And if at first there was any approach to exuberance of mirth, a few years sufficed to mellow such excesses into cheerful gravity. As most of his evenings had their work assigned to them;—it might be study, or a lecture, or a district meeting, or visits to the sick;—he had often to quit the room long before the other guests; and there are some who still remember how exactly he noted the hour, and how punctually, yet without haste, he rose from the table or the sofa, and bowing to the company, he uttered the "farewell" on leaving, as he had pronounced the "peace be with this house" in entering. The district meeting among the poor, to which, with an elder or a friend, he then perhaps pursued his way, was a thing never to be forgotten by those who attended. No doubt there are some in London who can still recall these evenings as seasons of no common enjoyment.

To the children in the house his family visits were specially welcome. Scarcely had he entered, or at least seated himself, when one little one would perch upon his massive foot, another seat itself upon his knee, and a third, climbing up behind his

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chair, took possession of his shoulders,—so little was he dreaded, so much was he loved. Ere he left, he would lay his hand on them and bless them. There are, we should suppose, not a few, now beyond the prime of manhood and womanhood, who remember the broad hand laid so gently on their young heads, and the loving voice that uttered the blessing over them.

One day the knocker sounded rather emphatically at the door of one of his flock, whose dwelling was in the suburbs of London. The servant opened, and forthwith got the strange message, "Tell Mrs —— that I want sixpence." It was Irving, who was about to avail himself of a passing omnibus, but found his pocket without a coin. Having obtained it, he hurried away, doubtless to make his apologies at some more convenient time.

Having preached, during his "popular days," a sermon on behalf of some London society, he drew not only an immense audience, but a large collection. On coming down from the pulpit into the vestry, he found the "plates" loaded with their gold and silver, and the managers of the church, or agents of the society, preparing to count the gain. "Stop, gentlemen," said he, "stop; you must not touch it till we have consecrated it to the Lord." They fell back; and he, laying his hands upon the heaps, poured out prayer, entreating God to accept the offering, and dedicating it to His cause. He then withdrew, leaving the money to be counted and vouched for.

Sitting one morning at breakfast, if we remember aright, in the house of that worthy man James Nisbet of Berners Street, with Dr Malan of Geneva and some others, the conversation turned upon the state of religion on the continent, and especially in the city of Calvin. Dr Malan gave gloomy intelligence, and seemed greatly discouraged; so much so, that he appeared to make it a question whether he could any longer remain and make head against the evil. Irving heard, and then stretching out his hand toward the speaker, broke forth in his own solemn way: "Malan, don't speak of leaving; Malan, I charge you, at your peril, remain." What more was spoken, or what effect the impetuous counsel produced, is not now remembered; but on one at least of the hearers it left an impression which more than thirty years did not succeed in effacing.

His attitudes in the pulpit were as natural as they were striking. They were graceful and eloquent. There were no grimaces nor "attitudinisings," such as magazine critics loved

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to describe; such as the "Trial of Edward Irving" depicted on its frontispiece; such as the wretched piece of dishonest book-making, William Jones's "Biographical Sketch," exhibits in the portrait prefixed to a memoir too palpably virulent to injure, or indeed to do aught but convince the reader that it was the catch-penny of some hack, who wished to make a little money, and to misrepresent Edward Irving. Once we remember him discoursing on resurrection, and, if we mistake not, speaking particularly of the resurrection of the Lord. The only words which we at this moment can recall were these four, which began a sentence of no common power, "Up from the dead." The utterance of these words was accompanied with a stooping and raising of the body, and an indescribable movement of the hands, which we to this hour seem still to see, and which appeared to us to be the perfection of pulpit action, the words and the motion adding wonderfully each to the other's power and meaning. He was in the habit of occasionally elevating himself in the pulpit on one foot, or rather on one tiptoe, and extending his arm above his head, which, adding to his natural height, gave him the aspect of supernatural majesty, and sent down his burning words, like so many thunderbolts, upon the heads of his breathless hearers. Often was the vast multitude so wrought into sympathy with the preacher, and carried onward by his appeals, as to be on the point of rising in one mass to respond to the glowing utterance. He seemed at such times, as one who knew him well, and heard him often, testifies, like a general speaking to his army, and urging them to battle; and in such moods produced by such appeals there was nothing into which they would not have followed such a leader, with all whose feelings, whether of sympathy or antipathy, each man and woman amongst them was, for the moment at least, so thoroughly and fervently identified.

On one occasion, we think it was in Edinburgh, in the West Church, where he delivered his lectures, in the May of 1828, to such crowded audiences each morning at seven o'clock, he shewed his influence over his audience. He had struggled through the crowd that filled the passages, and made his way to the pulpit with some difficulty. There was some commotion throughout the church on account of the great pressure, and as he ascended the pulpit stair, a cry got up of "Hush, hush." He stood upright in his place, and in his solemn way spoke, saying, "Let no one say, Hush, hush; I will preserve order." All was calmness; and he proceeded to read out the Scotch psalm in his own noble way. At his first Edinburgh lecture,

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which was in St Andrew's Church, there was a great array of ministers,—few of whom persevered in their attendance,—several of whom having come very early had secured seats in the front of the gallery. He gave out for his text Acts xvii. 18, and there went round a smile, in some cases we suspect a sneer, as the preacher read the words slowly and twice over, "What will this babbler say?" On account of the exceeding pressure, there was at times, in the course of the long, though to us, we must say, interesting introductory lecture, a slight movement of restlessness. The preacher paused:—"Give heed, dear brethren, give heed. I am stating my thesis; and I want you to follow me, otherwise my thesis will go for nothing. Give heed." We did give heed; and though we felt, young as we were, that the lecturer was more eloquent than logical, we were not the less indebted to him for sending us home to think, and to study the Word of God for ourselves. One recollection of these days remains with us;—and this is in reference to Irving's prayers at these gatherings. They were striking, and not too long; but they contained no confession of sin. Was he so "wrapt into future years" as to forget the present? Was he so pre-occupied with the coming glory of the Church as to forget that he was leading the devotions of sinful men? He roused a few in Scotland, who will not soon forget his visit; but the greater part went their way and abused both the man and his teaching.

Irving's second course of prophetical lectures in Edinburgh (in 1829) was very different from his first. His lectures in 1828 were very elaborate and carefully prepared, though by no means logical in structure. They were chiefly exhibitions of Old Testament types, beginning with Adam, "the type of Him who was to come," or, as Irving expressed it, the type of Him who *is* to come, as if the type unfolded itself almost exclusively in the second advent. The lecturer's expositions of the curse on the serpent, on the ground, and on woman, were noble and eloquent. But he hardly sustained himself throughout; and the end of that course was not equal to its commencement. His second course was wholly extempore, consisting of an exposition of the Apocalypse. The four volumes afterwards issuing out of these lectures bear little resemblance to their original; containing very much more of his "advanced theology" than he had promulgated in his lectures, and at the same time some of the most magnificent passages he ever penned; of which his present biographer does not seem to be aware, having not read them, we suspect, with much care, if indeed at all.

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It was during the delivery of these Apocalyptic sketches that we remember to have heard him, one Sabbath afternoon, in one of the few pulpits that were still open to him; for friend after friend was drawing back, and that at a time when most of all they should have pressed forward to keep him from falling. The text was Eph. i. 13, 14, and the heads of discourse were (1.) the hearing of the word; (2.) the believing it; (3.) the sealing with the Spirit; (4.) the inheritance of which the Spirit is the pledge; (5.) the glory to God in which all is to issue. It was not written, and perhaps occasionally too discursive, yet it was profitable, and contained none of his theological peculiarities, save those pertaining to the coming and kingdom of the Lord, and one statement which intimated to quick ears that his Calvinism, hitherto so high and uncompromising, was beginning to give way,—namely, that redemption preceded election, the latter taking up the former, not by defining its objects beforehand in order to redemption, but stepping in afterwards and making a selection unto life out of the mass of redeemed men. The sermon was very long; but the day was sweet, the church not overcrowded, and the audience in general interested, or at least patient, till the hour of five was past. As the service had begun at a quarter past two, some impatience became both visible and audible, several leaving the church. At first the preacher was disconcerted, not relishing this practical interference with the liberty of the pulpit, for which he had done battle in London with his own elders. But the movement went on; more dropped out; and the preacher began to say some hard thing to these deserters. In a moment, however, he checked himself with, "But I forget,—some of you may be servants, and under authority. I may not hinder you." He then proceeded with his discourse, dismissing the congregation about half-past five; many of them returning home in the fair sunshine to express their weariness and dissatisfaction; but some to meditate on the words of truth which had fallen from lips that were formed to teach and to be listened to.

In the beginning of this year (1829) the bill for Roman Catholic emancipation had been announced by the King's ministers. During the previous year, Irving had thrown his mighty energies into the opposition which was rising to the proposals of this measure. In Edinburgh, and elsewhere, he had lifted the flag of his true and ancient Protestantism, and waved it from south to north.

At the close of this year, or the beginning of the following, we forget which, he preached two remarkable sermons in his

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own church, which were soon after published as a small pamphlet of forty pages, entitled "The Signs of the Times." The biographer does not notice this work, and yet it ought not to be forgotten. It is Irving all over; and not least the postscript, which was added when the Emancipation Bill, which he so much dreaded, was actually announced in Parliament.

On the 6th of December 1830, the "kirk-session" (not the congregation, as the present biographer has it) agreed to a petition to the King to appoint a "day of national fasting and humiliation." The document is of great length, covering fourteen octavo pages of print, and was, of course, the production of Irving,—a production of which he needed not to be ashamed. It was presented to Lord Melbourne on Tuesday the 21st of that same month, by a deputation consisting of Mr Irving himself, Messrs Wm. Hamilton, James Nisbet, and Duncan Mackenzie, elders. The petition was engrossed in the minute-book of session, and an account of the interview with Lord Melbourne is there given at length. Mrs Oliphant makes a slip when she calls his Lordship *Premier* (vol. ii., p. 165). He was only Home Secretary then, under the Premiership of Earl Grey.

About the same time, Spencer Perceval, Esq., gave notice in Parliament of a motion regarding a day of humiliation. The newspapers represent him as received with laughter; but he himself, in a letter to a London newspaper, says that there was great exaggeration in this statement. But his movement was a bold one, and the thing which he was about to call on the House to do was not at all in accordance with the feeling of the members or the spirit of the day. Looking forward to the day fixed, he felt considerable trepidation, and sought to sustain himself by the prayers and sympathies of his Christian friends in Regent Square Church. On the preceding Sabbath he requested the prayers of that church; and Irving with his own pen drew out the following intimation, which he read from the pulpit:—"*Spencer Perceval, having received much edification and consolation in the Lord in this church, earnestly asks their prayers and intercessions with Almighty God for him, that he may be strengthened, on Tuesday next, to make a faithful witness in the High Court of Parliament, as to the duty and necessity of a day of humiliation and fasting.*" It was written on a small slip of paper, (with several corrections,) which, having been picked up at the time by a worthy elder as a curious relic, was some years ago handed to us as a memorial of Edward Irving.

As we are not writing a life of Irving, but merely recording

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facts not generally known, and not given in the present biography, we pass over the history of Irving's opinions and doings, both while in Regent Square and after his expulsion. Perhaps the most remarkable episode in the history of these strange years is the uprising of Robert Baxter of Doncaster, as an inspired prophet, and his subsequent denial of his own inspiration. If any warning could have been heeded by Irving, this might have been. "But if they hear not Moses and the prophets, neither will they believe, though one rose from the dead." Our object in noticing him, however, is merely to print the following striking letter of his, written in April 1832:—

"DONCASTER, *April* 30*th*.

"DEAR MRS P——,—In the conference with Mr B——, to which the Duchess of B—— alludes, I do not know that there is more than one point of material importance, and that is, that Mr Irving was in a very fearful error concerning the human nature of our Lord, in conceiving that the law of sin was in His flesh. This I was given very clearly to see; and I told Mr B—— I expected, on my pointing it out, that Mr Irving would acknowledge and renounce it. The other parts of our conference were merely my endeavouring to convince him of the reality of the work as a work of God, to which, however, I did not find him accede. I feel very grateful for the affectionate interest which you and Mr P—— take in my welfare. My heart bleeds when I think how much I may have been instrumental in settling your confidence and hope in a work which I dare not now to think is from God. If ever any doctrine was made plain to me, it is plain that Mr Irving, in holding the law of sin to have been in the flesh of Jesus, is in a fearful heresy. His doctrine concerning the believer's holiness is yet more fearful, and the two clergymen who with me were made partakers of the power whereby I spoke, are both horror-struck at the doctrine. I wrote Mr I. in the full persuasion that he would see the error; but, to my dismay, he not only upheld it, but sent me two utterances in favour per Miss Cardale and Mrs Caird, declaring I was in the wrong, and he in the right. About the time these utterances were given in London, my spirit died within me at Doncaster. I had endured the apparent failure of the word for six weeks, and was not shaken; but when I found the same power had again and again spoken words *which were not fulfilled*, exercised in London in sustaining false doctrine, I could no longer restrain the conclusion, that 'surely this is not of God.' I immediately went to Suffolk to my brother, who up to that time had been speaking in the power, and he fully concurred that after such a manifestation we should not be faithful to God in saying it was possible to do His work, and that we were bound to restrain the impulse in us, and not to yield to it. On my seeing Mr Irving, I found him so entirely under the influence of this power as not even to weigh my representations, and I am indeed so overwhelmed to see one whom I so much love so utterly deluded. I do trust our God, in His infinite mercy, will deliver him, and have great confidence that He will do so, because I am assured the heart of our brother is to seek the will of God. Yet, assuredly, heavier and heavier trials will come upon him, until he bows under the hand of our gracious Father, and confesses his sin and heresy. I do not think he would find any one of those friends to whom he has been used to look as faithful brethren in the ministry, but who would shrink with trembling from his views. You ask, 'Can God, when I have been seeking for His Spirit, have given me over to Satan?' I

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can suppose that God, who knoweth the heart, might see something which was hidden from me, for the bringing out of which He may in His love have sent me this chastisement; or that for the opening and warning of His Church against the deceitful wiles of the adversary, He may have sent it. Remember 'some of those of understanding shall fall, to purge them and to make them clean, even to the time of the end.' The instance, of speaking in living languages, was only a few sentences in each. In French and Latin, which I knew; in Portuguese and Italian, which my wife knew, and I did not; and in, apparently, (from the difference of sound and articulation,) three or four languages which neither of us knew. During this speaking the power was mightily upon me. The words were presented to me before I spoke them, and I had a strong impulse at times to yield my tongue to utterance without having words given; to which, however, I did not yield, except for a moment, and the sounds which were given forth when I did yield, struck me as so discordant that I judged the impulse to be a temptation of the enemy to abuse the power, and I only uttered as the words were given.

"I cannot conclude without entreating you and Mr P—— to weigh well before the Lord the warning you have now before you. If God has in any thing spoken by me, as by them in London, He will in due time make it manifest; but God is not a man that He should lie, nor is He a God that can be deceived, so that false doctrine could be upheld by His Spirit. So long as false doctrines are upheld and untrue words uttered, we are bound in faithfulness to our God to say this proceedeth not from Him, for we are surely to stand apart from this as from an unclean thing when it professed to be holy of the Lord. God is a God of tender mercies, but he is a jealous God; and you must remember, nothing unclean, nothing untrue, nothing unholy, can proceed from Him. Satan can array himself as an angel of light, and therefore very much of seeming truth, holiness, and glory may be mingled with Satan's work, but in God's work there can be no spot, no blemish, no mistake; and oh, what answer can we make to our God should He inquire of us, why, when we found the word unfulfilled, and doctrine unholy, we trusted the Spirit speaking among us. Can we say there was so much of holiness and so much of truth that we could not believe Satan had power to put forth. Will not He question, Was there any spot? and can there be such in God? Will not this confound us, and shew our unfaithfulness in Him? Oh that we may be found faithful and zealous for the glory of His name, and try every spirit! We seeking only to give Him glory, He will shew us His truth;—remember our Lord's teaching to Thomas;—but if we give heed to seducing spirits because they are supernatural, and have the form of godliness, how shall we answer for it? Is it not said there shall arise false Christs and false prophets, and shew mighty signs and wonders, to deceive, if it were possible, even the elect? How much of truth and form of godliness must there but be shewn forth to deceive the elect! I must only lie in the hand of my God, assured that He will vindicate His own truth and confound our most subtle adversary; if it be His will to shew forth His mighty power amongst us, He will confound the spirit that has spoken lies in me and has borne witness to doctrines of devils by our sisters.. But unless the Lord enable me to discern the spirit of truth in me, and the spirit of untruth which has spoken by me, I dare not yield myself to the power, seeing by so doing I have already caused the name of my God to be blasphemed, and the way of truth to be evil spoken of.

"May our God abundantly sustain you! Watch, for the adversary goeth about seeking whom he may devour; and let him that thinketh he standeth take heed lest he fall. Be faithful to God, and lay your burden upon Him."

A little before this, when Irving was in Edinburgh, if we mistake not, a few friends were together, conversing variously.

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At last the discourse turned upon error;—the manner of its introduction, and the men who sowed it. An honoured minister of Christ took occasion to advert to the fact of so many *good* men being connected with its promulgation. "And do you think," said Irving, "that Satan is such a fool as to introduce error into the Church by any but a good man?" Most true; yet sadly prophetic; though the speaker uttered the words without suspicion of his own future, or any apparent consciousness that there might perhaps be, even already, in his own teaching, the seed of most devious doctrine.

On the 9th of February 1831, died Dr Andrew Thomson of Edinburgh; a man honoured to do a work for God in his day. He had both defended and attacked Irving; with what success, or on what occasions, it is not our present object to specify. When Irving heard of his death, it is said that he started, and exclaimed, "Have I loved that man enough!"

We heard Irving when he visited Edinburgh for the last time in the beginning of 1834. The adherents of the new sect met in the small chapel in Carrubber's Close, called Whitefield Chapel. Thither Irving went; and thither we turned our steps one week evening, to hear him once more, and to judge for ourselves as to the man and his message. The place looked dingy, being but poorly lighted; and the audience was small. How strange the contrast between this and the "West Kirk" in 1828! An "apostle" or "angel" was in the pulpit, and Mr Irving occupied the desk under him. To us all was melancholy. Irving looked twenty years older; his black hair had become gray; his cheeks thin and sunk. Only the old eye and forehead remained to tell of other days. Even his voice was not what it had once been. He expounded a passage in Jeremiah, if we remember aright; but the exposition was bare and feeble. He prayed; and the tones of his voice still sound to us afar; low, wailing tones of profound melancholy; while the burden of his hopeless cry was, "Have pity, Lord, upon Thy desolate heritage!" He looked dispirited and wan and feeble; a man whose heart had already begun to break.

It was about this time that the Rev. H. B. M'Lean, at whose ordination had been delivered the well-known charge in March 1827, turned away from Irving in sorrow. When the miraculous "manifestations of the Spirit" were announced, he gave them his calmest thought, being from his sympathies and friendships very much predisposed in their favour. He made up his mind, not without many struggles, and decided that Irving and his party were wrong; that the work said to be inspired was not of God. He gave his reasons at full length,

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privately, to Irving and others—*thirty-two* reasons in all—for the rejection of "the work" in London. We condense these from his manuscripts:—

"It is contrary to the analogy of the Christian dispensation as exhibited in the apostolical age, and even subsequently.

"It is based upon the fact of an apostle confessedly without those gifts or qualifications which distinguished the apostles, and which Scripture informs us are the indispensable and invariable credentials of this office. The person alleged to be an apostle is unaccredited of God.

"*The failure of prophecy in a great variety of instances.*—Manifestly and indubitably contradictory utterances. Erroneous interpretations of Scripture. Manifest perversions of Scripture, under the mask of imparting greater spirituality to the written Word. The alleged apostle has laid his hands on the sick to restore them, ineffectually. A poor child died shortly after his apostolical commandment to be healed. The persons called to office are not chosen according to the rule of Scripture, but always by supernatural utterances. The prophet ordained by the laying on of the supposed apostle's hands, *after he had been speaking in the power for months.* Mr Irving and his office-bearers presented Mr Cardale to the Lord, that he should be ordained an apostle! Declared that the Lord would have on His table seven flagons, each containing four cups, and also four plates, with four loaves, to set forth what He purposes to make His Church in London,—the four loaves being the body of Jesus, His flesh ministered to the churches in the four ministries of apostle, evangelist, prophet, and pastor. The seven flagons are the seven churches, having seven angels, each church containing four churches. The silver cups being all filled with wine, symbolise the seven churches filled with the Holy Ghost. The sacrament of the Lord's Supper enjoined to be observed every Lord's-day at Albury, once a-month in London, because the moon, the type of the Church, changes once a-month, and three times in the year besides—viz., on the day of His nativity, resurrection, and Pentecost. Mr Drummond declares the work at Albury to be a new dispensation. The work in London is one with the work in Mr Baxter, after the spirit in Mr B. not only lied in innumerable instances, but also after that wicked spirit had expressly declared that the elements were to be disused in the holy sacraments before the coming of the Lord. Mr Irving's teaching has been sealed by the utterances of the spirit; yet he teaches blind subjection to the visible Church. He declared both here and in London that the people were to receive whatever the elders teach, even if it be heresy and error; and that it will do them no harm, because of their simplicity, faith, and subjection, for which he quotes these words of the Lord: 'If ye drink any deadly thing, it shall not hurt you.' He has affirmed that the people should hand up their prayers to the deacons, the deacons pass them to the elders, the elders to the pastor, the pastor to the Lord Jesus, and the Lord Jesus to the Father; thus keeping them away from God, who has brought them nigh through the blood of His Son, and placing four or five mediators between them and God. He is bringing back the law again under other forms, and laying a heavy yoke of bondage upon men's spirits, which the carnal mind, impatient of spiritual restraints, and opposed to the simple life of faith, will diligently observe and greatly rejoice in. The whole work, though affecting to be spiritual, is outward, and fitted to attract the carnal heart. The direct and *actual* effect is to puff up, to destroy meekness, patience, humility, truth, and love. This, (*i.e.*, this effect,) I maintain and can prove it, is the characteristic of this work. There have been persons called to office here not answering to the scriptural description of office-bearers. One individual (if not two) who still holds that the work in Dow,

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Carlyle, and Anderson always was a work of God. What would you think of a follower of Simon Magus having been called to office in the Church in Samaria, and still maintaining that his old master was 'the mighty power of God?' Mr Irving has avowed the principle that the Word of God may fail. If the constitution of Mr I.'s congregation be of God, there never was a properly constituted church since the ascension of our Lord. It appears from these facts as clear and certain as any truth can possibly appear, that the utterances are spoken in vindication and confirmation of *false doctrines;* but if even an angel from heaven preach any other doctrine, "let him be accursed!" It is salvation in, and by, and from the Church!!!—Failure of prophecy frequent. Contradictory utterances. Take, for example, those about Mr I.'s visiting Scotland.—Rejection of visible Church, which is denounced as Babylon and apostate. Taplin was ordained a prophet by laying on of hands of apostles. This person's reproofs to Mr Irving. Mr Irving's church is constituted head visible of the churches."

Mr M'Lean was an able and candid man, full of brotherly love towards Irving and his adherents. He had gone as far as his Bible and a good conscience would allow him on the same path. He was no "discontented divine;" no little-minded member of a Scotch presbytery; no ignorant peasant trying to grapple with a question beyond his reach. He knew the subject thoroughly; he was in constant communication with the parties who claimed the new inspiration and revelation; he and they had fought some sore battles side by side, and had borne each other's burdens largely for some years. He now, with a sorrowful heart, writes to remonstrate with his friends, and to make that stand which perhaps he ought to have made earlier. He has no sinister object; no jealous motive. He loves his friends dearly; but he loves the truth of his Lord and Master yet more dearly, and he states frankly and kindly his reasons for thinking the London gifts and miracles a delusion. In such a case, we should have looked for a calm and generous reply, solving honest difficulties, and removing the brotherly objections of a beloved friend. For M'Lean's sake—for the truth's sake—for the Church's sake—for his own sake—Mr Irving ought to have answered fully and kindly; and if he could not unravel the perplexity, to have simply, as became a noble nature and a lover of truth, acknowledged his inability to do so. But the Irving of 1834 is not the Irving of 1824; and it is vain for his biographer to ask our assent to her affirmation that his moral and intellectual nature was still unimpaired. If ever a friend's brave expostulation was trifled with, or a brother's open-hearted statement of perplexity evaded by a lordly assumption of superiority, it is here. We give the letter of reply in full, as it is brief, and has not hitherto seen the light. It is dated "London, 1st Feb. 1834;" but "London" is struck out in

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pencil, apparently with the writer's own hand, and "Edin." substituted. It is not addressed "Rev.," but simply "Mr Hugh B. M'Lean, 21 Warriston Crescent, Edinburgh," and it has the Edinburgh post-mark. Thus it runs:—

"Brother,—Thou wilt be convinced as Thomas was convinced; and, till then, it booteth not to speak with thee. Thou knowest not the spirit thou art of. Thou courtest argument, but thy Father remembereth the former days, and spareth thee. But go thou not too far, my brother, in blaspheming the name and the work of your God. Go softly, and speak not with a stubborn neck. Be assured, that into thy house, nor into thy congregation, will I not come while thou settest up thy banner against the Lord. Nor can I say, fare-thee-well; nor can I pray for thy peace; yet love I thee dearly as a very brother. EDWARD IRVING.

"Mr H. B. M'Lean.

"My heart doth so yearn upon thee, I cannot send this away without a word of help. Look, then, upon the Jewish people, and tell me if the words of the prophets have been fulfilled; look, then, upon the Christian Church, and tell me if the words of the Lord and the apostles have been fulfilled. And yet they believed in the faithfulness, and we believe in the faithfulness of that God, whose word hath failed in their hands, and in our hands by our unbelief of it. And why do we believe? Because our conscience beareth witness to the Spirit of truth that is in His word, and to the unbelief that is in us, preventing the fulfilment of His word. So, my brother, do we believe and confess that we have caused His word to fail, and we lie at His feet for mercy, and we bear the punishment of our sins, of which I feel this your letter to be a part unto me, until He Himself arise and vindicate His own cause. Meanwhile, He teacheth us that we are no better than our fathers, to the end we may not be puffed up by the abundance of His revelations; and He sheweth us our sins to be the same with you who are in Babylon, to the end we may intercede for you, and cry to heaven day and night, that you may be delivered through the manifestation of Himself with the Church. Amen."

Any reader will see that this letter is an evasion. But it is worse. It is an attack upon the Scriptures of God, and an attempt to pull them down to the level of the London revelations. The writer admits that the modern prophets had failed. But in this, says he, they are in no worse plight than the Old and New Testament prophets; nay, *than the Lord himself!* The words of the London prophets have not been fulfilled, says Mr M'Lean. Be it so, says Irving. But *the words of the Old Testament prophets were not fulfilled. The words of our Lord were not fulfilled. The words of His apostles were not fulfilled.* Thus, the fallibility of prophets and apostles, nay, of the Lord himself, is asserted, in order to shew that Mr Drummond, Mr Taplin, Miss Hall, and Miss Cardale were quite as trustworthy as they; that the inspiration of the London prophets is no more chargeable with failure than that of Isaiah, or Paul, or the Son of God! In vain we ask, When did the words of the old prophets fail? When did the words of the apostles fail? *When did the words of the Son of God fail?* MR IRVING SAYS THEY DID. Nay, that they failed

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through unbelief! How the words of the Lord could fail, and how this could be through unbelief, we do not understand. The admission, however, is an important one, that *the words of the London prophets at least have failed,* i.e., *proved false.*

But the time drew on when he should die. Yet the London prophets affirmed that he was not to die. He died, however, and the prophets "lied," proving that their pretension to inspiration was "the deceit of their own heart."

We find the following entry in the private journal of one now with the Lord:—

"Dec. 9.—This morning received accounts of the death of Mr Irving. The chief of my idols is struck to the ground. My heart bleeds at the thought. I shall never again see him; never more hear his warning voice. Although he erred in his latter years, yet how could we hear him, or read his writings, or listen to his most solemn voice, without admiring and esteeming him? His life was devoted to his Master's work. He lived and walked with God. Now he hath left us. God hath taken him, and now he is before the throne, washed from all sin in his Saviour's blood, clothed in his Redeemer's righteousness. He has now escaped from the trials and sorrows of this sad earth, and is singing to Him who washed him from his sins in His own blood. . . . One of the mighty hath been taken from the earth. It is a most solemn event. Who that is able to appreciate his worth would not weep over his grave! That glorious doctrine of our Lord's Second Advent he sought to press upon the Church's notice, and to turn her eye toward it. Oh, why are men—*Christian men*—so unwilling to receive this glorious truth! Did He not, according as was foretold, once come down to earth, in humility and ignominy, as servant of all? And why not believe the written word which tells us also of His second appearance and descent in glory to reign as Lord of all? Then shall all things be renewed. Then shall all His saints be gathered together, and shall reign with Him a thousand years. Surely it is because they fear rather than love their Saviour, that they are so unwilling to anticipate, or even to desire this much-desired period. May the Lord open the eyes of both priests and people to study and understand more and more of His sacred oracles, that they may be found watching and longing for His appearance!"

We would fain say a little more regarding Irving's teachings, especially as most people seem to condemn and praise him without having read his books or knowing his doctrines.*

* In one or two places, there comes out an unfairness in Irving toward the Puritans, which we may very briefly notice. It is when he refers to their

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But this would far overstretch due limits. One thing we have been considerably struck with, that Irving's writings have been the mine out of which Maurice and his friends have dug their ore, which has been afterwards manufactured into Fast-Church laxities. Maurice frankly acknowledges his obligations to Irving in the preface to his work on the Kingdom of Christ. But we merely notice this, without attempting to scrutinise its philosophy.

In Irving's later works, one stumbles on many unpleasant things—to use no harsher word. Into these we cannot here enter; but we may simply notice three of them which figure somewhat largely. The first is his denunciation of Luther's doctrine of "imputation;" the second, his fierce attacks upon "Evangelicals;" thirdly, his utter intolerance for all who ventured to differ from him. "Theological babes" is perhaps the least offensive epithet in his vocabulary of abuse against his opposers. This was weakness, not strength. It was unworthy of the man. It wronged his own nobility of nature, which was not small. It was imperiousness, not zeal; self-will, not love of truth. To us, it casts a more unpleasant shadow over his character than even his errors do. In Thomas Erskine and John Campbell, we find pages of what we shrink from as serious error; but we do not find impatient contempt of others. They are at least fair and tolerant. Irving in his later years was the reverse. He was not only dogmatic, but violent; and all violence of this kind is self-injury and self-degradation. On the morning after he was ejected from his church in Regent Square, we have heard from those who told it to us in sadness, not in anger, that he went, along with some followers, to the opposite part of the street where his church stands, and uttered,

"radicalism," and their supposed dogma (as opposed to the High-Church one) that "the people are the source of power." Into this question we do not mean to enter at all. But it is only just to all parties, to state that one of the great defenders of this so-called Puritan doctrine was Richard Hooker, Irving's favourite High-Church author; and one of the most decided impugners of it was Richard Baxter. See the whole of the eighth book of Hooker's "Ecclesiastical Polity," and Baxter's reply to that book in his "Christian Polities," (Works, vol. vi., pp. 23-37.) Hooker quotes as his fundamental maxim, "*Lex facit regem;*" and Baxter, in opposition to this, gives as the true maxim, "*Lex non facit regem, sed rex legem.*" Hooker is the "liberal" and "radical." Baxter is the "divine-right" man. How Irving could have studied the former without seeing this is inexplicable. To speak of Milton and Locke so offensively as he does, for being the promulgators of a principle which his own favourite theologian had zealously maintained before either of these writers was born, is proof either of great unfairness or ignorance. Hooker's dogma seems to have been received by Irving as divine; Locke's (which is the same) is referred to Satan as its author and abettor! (vol. i., p. 258.)

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in old prophetic language, fearful maledictions against all connected with it, praying that there might never be another pastor there; that a blight would rest upon it; with many other grievous anathemas, both against its walls and its worshippers. These maledictions have not come to pass. They were not divine, as doubtless he imagined them to be; they were not in harmony with his once large and loving heart; above all, they were unseemly in the servant of a Master who had forbidden all cursing, and enjoined only blessing.

Why Irving should have been so angry at his being cast out of a building, and why his biographer should sympathise with this childish anger, we do not understand. Others have been subjected to like treatment, and for less potent reasons; yet they went out, if not without sorrow, at least without loss of temper or of dignity, Even had his accusers been wrong, and the London Presbytery judged unrighteously, we should have expected meekness and patience, not wrath and revenge. After John Campbell had been deposed, we have been told that he went at next communion-time to the Lord's table as a simple member, saying, that though the Assembly had deposed him, they had not excommunicated him. This was true nobility of spirit; nobility which Irving could not stoop to, and which his biographer does not seem to comprehend.

Granting that Irving's extrusion from Regent Square, or from the Church of Scotland, was a martyrdom, we should have liked to see him bearing its honours meekly, as his fathers had done upon the red moorland or beneath the gallows-tree; and we should have been pleased to find his biographer admitting, however cautiously, the possibility of uprightness in her martyr's judges; and also, discriminating between the passionate outbreaks of unmanly pettishness, and the dignified defences made by slandered worth before persecuting rulers, or the no less dignified serenity with which the condemned saint of God has retired from the tribunal that had doomed him to the fire, to pour out his pity for his persecutors into the bosom of his God.

We have heard Irving rise into the height of stormy eloquence when condemning error. At the time, we confess, we admired both the man and his condemnations; but it soon came out that he claimed a monopoly in this,—a right to brand with the stigma of "theological babyhood" all who lagged behind him in his career of impetuous change. We have heard him utter eloquent words as to the "many-sidedness of truth," and, suiting the action to the words, stretch both hands out, as if carefully turning round and exhibiting

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some gorgeous prism or many-faced crystal. We said to ourselves at the time,—" Well spoken ; " nor are we at all minded even now to say otherwise. But we have often thought with ourselves since,—Was it *truth* or his own *opinion* that he so admired, and so won us to admire? Did he not drop the fair prism? Nay; did he not, in his later years, dash to the ground the divine crystal, which, with such graceful art, both of word and action, he had bid us gaze upon and prize?

The two volumes before us are meant to do for Irving what Carlyle's three did for Cromwell. Carlyle, perhaps, *overdid* his apology somewhat; but he had thoroughly *read and understood* both the character and writings of his hero; so that we listen to him as to one who is entitled to be heard. But Mrs Oliphant does not seem to have read many of Irving's volumes, and avowedly does not comprehend his theology. This is a serious drawback. Her epithets are thus not seldom faulty, her sketches imperfect, and her criticisms unjust. Her book becomes a eulogy, not an estimate; a defence without a vindication. It is not the *truth* of Irving's speculations that the writer seems to care for; the fact that they were *his* is sufficient to ennoble and sanctify them.

Like the Life of Robert Story, this biography is the compound of laxity and bigotry: of tolerance to every one who will tolerate its hero; of intolerance to every one else. Apparently the authoress has no explicit theological belief of her own.* Her tone is that of Carlyle, and her indications are all in the direction of the Fast Church. As a biographer of Irving, one would have preferred a believer in something explicit and positive, like Irving himself; and it is rather a disappointment to find one's-self in the hands of a writer who is

* There are one or two passages from which we almost gather, not indeed that the biographer believes in the gifts of tongues, but that she is inclined so to dignify or magnify them, as to lead others to the conclusion that perhaps they might be true. (See vol. ii., p. 197.) We witnessed once or twice the exercise of these gifts; but the sounds were wild and terrible discord,—screams and repetitions at the very pitch of the voice. How far the biographer is in sympathy with Irving's doctrine on the Lord's humanity may be gathered from the following sentence:—"To a man so deeply human, there was *no comfort in the passive immaculate image of a Saviour,* set aside from our temptations by a flesh which could not feel them," (vol. ii., p. 109.) The italics are ours; the sentiment is the biographer's. We do not believe that Irving would have gone so far. Was the Lord Jesus not *immaculate?* This language is very unguarded; but it is an instance of the danger of writing the life of a man without having understood his opinions or read his books. It would be counted bold to write a life of Plato without knowing Platonism, or of Calvin without knowing Calvinism; and it was an incautious and imprudent thing to write a life of Irving without having studied his truths and his errors.

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prepared to apologise for all that her hero said and did, simply because he was Edward Irving,—who believes in Edward Irving, and almost in him alone. Having ourselves the courage to believe in others besides him, we feel somewhat amazed at this ignoring of all the human race beyond her hero and his worshippers; and we are disposed to believe that she would have done more justice to them, and certainly much more to herself, had she looked beyond this very limited circle, and conceived it at least possible that Irving might not be always right, nor his opponents, even the worst of them,—say even the Presbytery of Annan,—always wrong. We forbear quoting at length the "thousand and one" instances of ungenerous misrepresentation flung out right and left in these volumes against all, whether clergymen or laymen, Presbyteries or Assemblies, who ventured to object to the theology of Regent Square, and to exercise free judgment on the ever-varying doctrines, for which their faith was so imperiously challenged by one who was the foremost to contend for Calvinistic orthodoxy till his own was impugned; the most uncompromising upholder of the Church's honest discipline by Sessions, Presbyteries, and Assemblies, *till that discipline fell upon himself.* It would appear that Calvinistic creeds are right, and Presbyterian discipline scriptural, so long as they bow to Edward Irving; but no sooner do they withdraw their homage from him, than they become, the one the fatalism of bigots, and the other the tyranny of illiterate peasants and dishonest "dominies." Thus much we learned from Edward Irving himself more than thirty years ago; and the lesson is repeated and enforced, not without considerable vehemence and scorn, by his biographer.*

* Errata in these volumes:—For "ecclesia Fechanus," read "ecclesia Fechani," (vol. i., p. 20.) For "an Ecce Jesum," read "an exegesis," (vol. i., p. 65.) For "Hooke," read "Hooker," (*ib.*, p. 184.) The "ancient and much-assailed Calvinistic doctrine of election, which sets forth God's message as specially addressed to the *worthy*," read "*un*worthy," (*ib.*, p. 191.) For "the Presbytery (of Annan), an indiscriminate and miscellaneous *crowd* of ministers," read "a small body of *six* ministers," (vol. ii., p. 120.) For "Scotch Church Courts, where ignorant witnesses delivered their opinions on the hypostatical union," read "did *not* deliver," (*ib.*, p. 339.) For "terra ecclesia," read "terra ecclesiæ," (*ib.*, p. 353.) For "palpitate," which occurs nearly a score of times, read some less ambitious word; and for the epithets "disingenuous," "Jesuitical," "discontented," "exasperated," "spies of orthodoxy," "ill-natured," "inexplicable bitterness," "vulgar antagonists," "scribblers of the religious press," "if not distinctly false, thoroughly disingenuous," "cowardice," "artful," "pious spitefulness," "mean and harassing examinations," "human poltroonery," "the victim was baited to death," "insolence," "palpable injustice," "dogmatism," &c. &c.—read some more comely and charitable epithets. Let the extravagant words of eulogy bestowed on

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But deflections from divine truth are perilous; for all error is sin. They have seldom failed to warp the conscience, to sour the spirit, and to weaken the moral sense. They havo too often induced impatience and intolerance, even upon minds naturally mild and forbearing. A changeable creed cannot away with those who are not given to change; and a lax theology would fain take summary vengeance on all who refuse to regard this laxity as a virtue. Broad-Church men wield narrow pens; and, if one wants to get a ripe specimen of theological intolerance, he must go, not to the Calvinist, who loves his creed, and therefore can understand why others love theirs; but to the man who has either passed through all creeds, or soared above them; whose Church, if he could get one formed to suit him, would embrace every "ism" in the world save evangelicalism; whose Bible would be a collection of speculations tested by the "verifying faculty;" whose Saviour is not the Christ of Golgotha, but a futurity—"the Christ that is to be;" whose Holy Spirit is the intuition of universal humanity; and whose religion is, *externally,* a pictorialism made up of dissolving views,—*internally,* a sentimentalism, if not a pantheism.

Philosophy drifts; revelation is anchored. Opinion varies, and is besides liable to daily decomposition; truth is a certainty and a constancy. Speculation is a pastime, but a creed is a solemn thing. The former deals in guesses, and cannot away with those who profess to have found the authentic; the latter makes sure; yet, for that very reason, is patient with those who are without an anchor or a resting place.

That which in our day draws to itself most hatred, awakens least sympathy, and is thought entitled to least tolerance, is *the fixed creed.* And they who are least forbearing to such a creed are the men who demand unlimited license of speculation, as the necessity of a progressive age. The repulsion between the fixed and the unfixed is no doubt mutual; but the acerbity, and the envy, and the contempt, are all on the part of the latter.

Irving and his friends stand; but let these and other unworthy representations of his opposers be modified, if not withdrawn. We feel at a loss to account for the amount of unkind insinuation scattered throughout these volumes. There were honest men besides Edward Irving. Let us be equitable towards each other. Scotch ministers were not "poltroons" nor "Jesuits," in simply bringing law to bear upon one who had vowed before earth and heaven to submit to that law. Nor was Dr Chalmers a "coward" when, in the kindness of his heart, he shrunk from taking part in John Campbell's case; for he felt that if compelled to pronounce judgment, it would be judgment in condemnation of one whom he truly loved.

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Art. IV.—THE DAY OF THE LORD IN THE EPISTLES OF PAUL.

In the last article but one upon this subject, it was shewn that, between the Second Coming and the consummation of all things, the apostle expected a considerable interval (the thousand years of John) to intervene, at the beginning of which the righteous dead should be raised, while the resurrection of the wicked should not take place till its termination. It was remarked that, from the proof of this, another proposition might be drawn to the effect that—

6. "The kingdom of Christ begins with the first resurrection, and ends with the second, or at the consummation." This proposition was demonstrated, we think, by what was then said; but there are some other passages that bear upon it, to which we shall refer with the greatest possible brevity. That the millennium or the kingdom falls in between the coming and the consummation, is taught in Heb. ii. 5–9, "But unto the angels hath he not put in subjection the world to come, *τὴν οἰκουμένην τὴν μέλλουσαν*, whereof we speak," &c., and in other places where the words *κοσμος* and *αιων* occur. *Οἰκουμένη* is nearly equivalent to *κοσμος*, as appears from Heb. i. 6, "Again, when he bringeth in the first-begotten into the world," *εἰς τὴν οἰκουμένην*, compared with Heb. x. 5, "Wherefore, when he cometh into the world," *εἰς τὸν κόσμον*, and other passages, as 1 Tim. i. 15, "Jesus Christ came into the world *εἰς τ. κοσ.*, to save sinners." *Κοσμος*, again, is nearly equivalent to *αἰων*:—1 Cor. i. 21, "Where is the disputer of this world? *τ. αἰ. τουτου*; hath not God made foolish the wisdom of this world?" *τ. κοσ. τουτου*. Whence it appears that the three words, *οἰκουμένη*, *κοσμος*, and *αἰων* mean nearly the same thing. But they are not completely synonymous. *Οἰκουμένη* is the world as inhabited or habitable; *κοσμος*, the world as a regularly arranged orderly system of things; and *αἰων*, the world as passing through a certain period of duration, with the additional notion of being for the whole of that period in a certain state. Wherever one of these is spoken of, the other two are implied. There is no *αἰων* without a *κοσμος* and *οἰκουμένη*; nor is there an *οἰκουμένη* without an *αἰων* and *κοσμος*. Whatever is true of one as to condition and future duration, is true also of the other two. They have all the same nature, and end together; they are indeed the same thing, only viewed under different aspects.

Now the kingdom of Christ, which is *οἰκ.* or *αἰων μελλ.*, or the world to come, in opposition to this world, *ὁ κοσ. οὑτος*,

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does not fall within the present *αἰων*, but after it; it begins at its end, or at the second coming. It may be taken for granted that the *οἰκ. μελλουσα* is not the eternal state; this is subject to God the Father, (1 Cor. xv. 24–28;) that is subject to Christ, (Heb. ii. 5–9;) so that the only question is whether the *οἰκ. μελλ.* is before the coming or after it. That it is after the coming is plain from the fact that this world (*ὁ κοσμος*, or *ὁ αἰων οὑτος*) is always described as evil: Gal. i. 4, "Who gave himself for our sins, that he might deliver us from this present evil world," *ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ*,—from this evil age (of the world) which has set in, and is now in progress; Rom. xii. 2, "Be not conformed to this world," *τῷ αἰῶνι τούτῳ*; 1 Cor. i. 20, "Where is the disputer of this world? *τ. αἰ. τουτου*; hath not God made foolish the wisdom of this world?" *τοῦ κοσμου τουτου*; 2 Cor. iv. 3, 4, "But if our gospel be hid, it is hid to them that are lost, in whom the god of this world (*τ. αἰ. τ.*) hath blinded the minds of them that believe not;" Eph. ii. 2, "Wherein in time past ye walked according to the course of this world, (*κατὰ τ. αἰ. τ. κοσ. τουτου*,) according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Compare 1 Cor. ii. 6 and John xii. 31, "the prince of this world," (*τ. κοσ. τουτου*,) xiv. 30, xvi. 11. Now these passages shew that the world, or present state of things, or the present age, is evil in its nature. Christians are not to be conformed to it,—to walk according to its spirit is death,—it is ruled and guided by Satan as the god thereof,—its nature agrees in a great measure to his, and must continue to do so while he is its prince and god, that is, throughout its whole extent. It is not a part of the age that is spoken of, but the *whole* age from beginning to end is declared to be evil. *Αἰων*, as used here by the apostle, does not mean a portion of mere time during which the world may pass through several states; but a portion of time possessing, as it were, certain qualities, the nature of the state of things in the world during that time being transferred and attributed to the time itself, or the time and the state of things in it are blended together so as to form one whole. They are inseparably blended, so that a state of things existing at any point in the *αἰων*, must in its general features continue to exist through its whole subsequent extent. The age is begun or terminated, not by the mere lapse of time, but by the beginning of a new, or the end of the old, state of things. If a state of things, different in its great features from that which preceded it, should be introduced, a new *αἰων* would begin; and if a new portion of time, distin-

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guished by the term *αἰων*, should commence, a new and different state of things must necessarily be established. The nature and general qualities of the *αἰων* are always the same in every part of its duration. And this being so, it is evident that, while the present age continues, the kingdom of Christ, or the age to come, can never begin. For the two ages are in direct opposition to each other in their nature. The wisdom of the age to come is not folly, for "wisdom and knowledge shall be the stability" of those times, (Isa. xxxiii. 6;) all shall then know the Lord, and all the ends of the earth shall fear Him. Its nature is not evil, and its course shall be according to the Prince of Peace, not according to the prince of the power of the air, (Ps. lxvii. 4.) "Thou shalt judge the people righteously, and govern (lead) the nations upon the earth," (Isa. xi., and many other places.) Satan shall then cease to be the god of this world; the minds of those who believe not, in that age, shall not be blinded by him, for, at its beginning, he shall be seized and shut up in the bottomless pit.

This present evil age, therefore, must of necessity end at the beginning of the millennium, or the age to come; but then, according to Paul, this evil age or state of things, *αἰων* or *κοσμος*, continues till the second coming. For (2 Thess. i. 4–10) it is only at the coming that Christians are to have rest (compare Heb. iv., "There remaineth therefore a rest for the people of God") from the persecutions and tribulations which they endure; and only then that their persecutors shall be recompensed with tribulation for the troubles to which, up to that time, they shall be permitted to subject God's people. And 2 Thess. ii. teaches that the mystery of iniquity, which had begun to work in the apostle's time, should continue to work through the whole of the present *αἰων*, occasioning a great apostasy, and making things worse and worse, till, when the man of sin has been revealed, and has set himself in the temple of God, shewing himself that he is God, it and he shall be suddenly and utterly destroyed by the brightness of the personal appearing of the Lord Jesus Christ. The working of the mystery of iniquity forms one of the principal features of the present age,—a feature that increases in prominence till the very close. But while this feature exists, the age to come, or the kingdom, cannot begin. That feature and the present age disappear together at the coming, after which, as a matter of course, the millennium or the kingdom is introduced.

So also in Rom. viii. 18–23, this present time, *καιρος*, is a time of suffering; and the suffering and the time, as is plain from the passage, stretch from Paul's day onward to the mani-

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festation of the sons of God, the redemption of our body, the deliverance of the creature from the bondage of corruption. *Καιρος*, therefore, is here equivalent to *ὁ αἰων οὑτος*, viewed with regard to any point of it that may be present. It is, as it were, a point which by its motion through a given space, forms the line of the *αἰων*. The *καιρος*, being itself characterised by suffering, by the groaning of believers waiting for the adoption, to wit, the redemption of our body,—by the groaning and travailing of the lower creation waiting in earnest expectation for the manifestation of the sons of God, and its deliverance from the bondage of corruption,—determines the character of the whole *αἰων*, and fills it, through all its length, with suffering and evil. The *καιρος* comes at last to be the concluding portion of the age, and ends with the manifestation of the sons of God, and the deliverance of the creature from the bondage of corruption. These events take place at the second coming. The second coming, therefore, terminates the *καιρος*, and, as a matter of course, the present age. But as the *καιρος*, or this *αἰων*, or *κοσμος*, are always evil, the kingdom cannot be in them, but must be established after the advent.

And this agrees with Mark x. 29, 30, "There is no man that hath left house . . . . but he shall receive an hundredfold now in this time, *ἐν τῷ καιρῷ τούτῳ*; . . . . houses, . . . and in the world to come, *ἐν τ. αἰ. τ. ἐρχομένῳ*, eternal life." *Καιρῷ τούτῳ* is plainly equivalent to *αἰωνι τούτῳ*. This age is the time for self-denial, the next is that of reward; but it does not begin till Christ comes to give the crown. So again in Luke xx. 34–36, "The children of this world, *τ. αἰ. τ.*, marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, (*τ. αἰ. ἐκείνου* = *μελλοντος*,) and the resurrection (*ἐκ τ. νεκ.*, out from among the dead, the first resurrection,) neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." The present age is placed in opposition to the age beginning with the first resurrection at the coming. That event ends the one, and begins the other. And still more expressly in Matt. xxiv. 3, "What shall be the sign of thy coming, and of the end of the world?" (*τ. αἰ.*,) are the coming and the end of the age shewn to coincide.

Moreover, the declaration in Heb. ii. 5, "Unto the angels hath he not put in subjection the world to come," implies, in the plainest manner, that this present world, or *οἰκ.*, is subject to them. Both bad angels and good rule this world. That it

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is subject to evil angels is taught in 2 Cor. iv. 4, where Satan is called the god of this world; in Eph. ii. 2, and vi. 12, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" in 1 Thess. ii. 18, "We would have come again unto you, even I Paul, once and again; but Satan hindered us;" in 2 Thess. ii. 7, "The mystery of iniquity doth already work," (1 Tim. iv. 1–3;) ver. 9, "Whose coming is after the working of Satan, with all power and signs and lying wonders;" ver. 11, "For this cause God shall send them strong delusion, that they should believe a lie," (1 Kings xxii. 21–23;) and in Rev. xii. 9, 12–17, xiii., xvi. 13, 14, xx. 1–3. And that it is subject to good angels, is taught in Heb. i. 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" and in Acts and Revelation *passim.** Now, these passages also shew that this state of things shall continue till the coming. Satan and his angels are not restrained till then, and the good angels shall till then be employed in opposing them. A very different state of things, however, shall obtain in the world to come, (*οἰκ. τ. μελλ.*) It shall not be subject even to good angels, but to the glorified saints: 1 Cor. vi. 2, 3, "Do ye not know that the saints shall judge the world? . . . . Know ye not that we shall judge angels?" This is sometimes made to mean the assent of the saints on the day of judgment to the sentence passed upon wicked men and devils; but this is merely to explain away the meaning of the passage. The apostle undoubtedly means to assert that the saints shall exercise judicial functions; but to assent to, or approve of, the sentence is a very different thing; otherwise Christians now, when, in the exercise of deep awe and submission, they assent to the dreadful judgments which God from time to time inflicts upon the world, may be said with equal propriety to judge the world; but this, it is plain, would be a mere abuse of language. Scripture does not give the slightest intimation, so far as we are aware, that the saints shall be anything more in the judgment of the wicked than spectators. In the description which our Lord gives of the judgment, in Matt. xxv., not even the shadow of a judicial function is ascribed to them. He himself will be the sole judge: "The Father . . . . hath committed all judgment unto the Son;" "God is judge Himself." He only is possessed of the qualifications—knowledge, wisdom, justice—necessary to a work of such difficulty, and involving such tremendous issues as the determining and passing an exactly just sentence of eternal

* See Goodwin on the Ephesians, vol. i.

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condemnation upon every individual in the countless myriads of them that perish. The justice of each one's doom may be made clear to the saints, as well as to all in the mighty assembly; but the Judge, unaided, will conduct and conclude the process in the exercise of His own supreme and sole judicial authority and power; the saints will be merely approving but awe-struck beholders of the full manifestation of the indignation and dreadful wrath of the holy God against His enemies human and angelic.

The word "judge" (κρινοῦσι) is no doubt used in the sense of שָׁפַט, to rule, govern. Gesenius says that the name of the Israelitish judges, the chief rulers for the time, שֹׁפֵט, (*suffes;* plur., *suffetes,*) was applied to the chief magistrates of the Carthaginians. The world is the world to come, for the saints do not judge or rule this world, and the angels meant are undoubtedly good angels. This agrees with Matt. xix. 28, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" and with Rev. xx. 4, "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . . and they lived and reigned with Christ a thousand years." The saints sit upon thrones, indicating their possession of royal power and authority, they exercise judgment, they reign, and that for a thousand years; but they must have subjects to judge, govern, and reign over, otherwise the words have no meaning. These are men dwelling in flesh and blood upon the world to come, (*οἰκ. τ. μελλ.,*) the apostles having the special government of the twelve tribes restored. The angels also shall be subject to the saints, and obey their commands; so that in the world to come the saints, standing next to their great King, shall exercise judgment, and rule over all. If assent to the sentence of the wicked *should* be included in the text, it does not by any means exhaust its signification. Of course, this state of things is not introduced till the advent; and, therefore, the kingdom of Christ, or *οἰκ.*, or *αἰων ὁ μελλ.*, falls in likewise after that event.

The same thing is manifest from the interpretation of Psalm viii. given by the apostle, "What is man that thou art mindful of him?" &c. Adam in innocence is not meant, for all things were never subject to him, and neither are mankind meant in general. It is our Lord of whom the Psalmist and the apostle speak—"But we see Jesus," &c. Paul is discoursing of the world to come, *οἰκ. τ. μελλ.*, and in the words, "But now we see not yet all things put under him," he places that

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world in contrast to the world which now is, evidently teaching that the psalm cannot receive its accomplishment while this present world continues, but must wait for its fulfilment till the introduction of the world to come. Now we know when this shall be. It is at the conclusion of this evil age, when Satan shall be bruised under the feet of the saints, cease to be the god of this world, be chained and shut up in the abyss, when the tribulation of God's people ends and their rest begins, and when the rule of the angels over the world terminates. These things shall be at, but, as we have seen, not before, the realisation of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," (Tit. ii. 13,) "who shall judge the quick and the dead at his appearing and his kingdom, (2 Tim. iv. 1.) So that the *οἰκ. ἡ μελλ.* is His kingdom; and it is not established till the coming.

Still further, the subject of Paul's discourse here is not merely the divinity and sonship of Christ, and His superiority to angels, but also "the world to come, *οἰκ. ἡ μελλ.*, whereof we speak," *λαλοῦμεν*—*i. e.*, according to Dr Owen, *διαλεγόμεθα*. He uses it for the purpose of proving these. In particular, he speaks of it in chap. i. 6: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." The question here is, what time is indicated by "when?" Our own translators admit that *πάλιν* may be rightly joined with *εἰσαγάγῃ*, "when he bringeth in again," or the second time, "the first-begotten into the world;" and this construction appears to be the right one, from the fact that a former bringing in is implied in the verses immediately preceding: ver. 1, "God . . . . hath in these last days spoken unto us by his Son, ... who . . . . when he had by himself purged our sins;" and from Ps. xcvii, from which the words are quoted. Ps. xcvi. is a song of rejoicing, in the expectation of the Lord's immediate coming the second time for judgment and blessing: ver. 11, "Let the heavens rejoice, let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth," (compare Rom. viii. 18–23.) Ps. xcvii. is a song of praise when He is actually come. It is only then that ver. 3–6 and ver. 8 are fulfilled: "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole

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earth. The heavens declare his righteousness, and all the people see his glory. . . . . Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord." It is when beholding the Lord as come, and as causing these things by His presence, that the Psalmist calls upon the angels to worship Him: "Worship him, all ye gods;" or as in the LXX., *προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ.* Both psalms refer to the second coming; they are applicable to no time before it; and it were to disregard all considerations of propriety and fitness to refer the words, "worship him," &c., to the first coming, when the whole passage in whose midst they stand is occupied with an entirely different period. Even if in our Lord's manifestation at the advent no reasons could be found why the angels should worship Him, different from, or additional to, those formerly existing, we should not be warranted in referring the injunction to the first coming, in defiance of its connexion, for we may not be able to discover the reasons of some Divine commands. He appears at that time in an entirely new aspect and condition—as the manifest and actual King, clothed with most excellent glory and majesty, and surrounded by all the terrible accompaniments mentioned in the psalm; utterly abolishing the idols, and confounding those that serve graven images; destroying His enemies; delivering His kingdom from their hands, and establishing it with judgment and with justice. So that what Dr Owen says of the first coming is applicable to the second—"When God . . . . placeth Him in a new condition of being incarnate, and becoming so the head of His church, there is a *new modification* of the worship that is due to Him brought in, and a *new respect* unto things not considered in the first creation;" or, say we, in His first appearance on earth. *Πάλιν*, therefore, must be joined with *εἰσαγάγῃ.*, and the world, *οἰκ.*, means the world to come, *οἰκ. ἡ μ.*, which begins at the advent as before.

And also in ver. 8 he speaks of the *οἰκ. ἡ μελλ.*: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." The question is, when is this throne or kingdom set up, and this sceptre of righteousness swayed in the full exercise of royal power? It is not in the present age. The apostle speaks not of the throne, sceptre, and kingdom of the Father; but of the throne, sceptre, and kingdom of our Lord. He does not sit down on His own throne till He comes. Till then He sits upon the Father's throne, as is clear from the following texts:—Heb. viii. 1, "We have such an high priest who is set on the right hand

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of the throne of the Majesty in the heavens;" xii. 2, "Is set down at the right hand of the throne of God;" Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne;" Matt. xix. 28, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory;" xxv. 31, "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory;" Ps. cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." He does not sit upon His own throne till the regeneration, when He comes in His glory; nor does He enter upon His kingdom till that time: 2 Tim. iv. 1, "Who shall judge the quick and dead at his appearing and his kingdom."* The apostle quotes Ps. xlv. 6; but this psalm is parallel to Isa. xi. and other passages which describe the millennial age or the world to come, and its fulfilment lies wholly in the future. Ver. 3–5, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies, *whereby* the people fall under thee." This does not mean Christ's triumphs in the conversion of sinners, as is sometimes said, but His triumph in a war of extermination against His enemies when He enters upon the actual exercise of His full kingly power. The passage is parallel to Rev. xix. 11–21, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war. . . . . And he was clothed with a vesture dipped in blood; . . . . and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule over them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. . . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet. . . . . These were both cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." It is parallel also to Isa. lxiii. 1–6, "Who is this that cometh from Edom," &c.; to Ps. ii. 8, 9; and to 2 Thess. i. 7, "When the Lord Jesus shall be revealed from heaven with

* See Wood's "Last Things."

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his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." And it is only after His enemies are destroyed, and the throne of His kingdom established, that He is addressed in the words, "Thy throne, O God, is for ever and ever." It is only then, moreover, that He is anointed with the oil of gladness above His fellows. Dr Owen says that this means neither His unction at His conception, nor at His baptism, nor at His ascension, "but that which the apostle seems here to express, with the Psalmist, is the glorious exaltation of Jesus Christ when he was solemnly instated in His kingdom." "It is the joyful, glorious unction of His exaltation when He was"—we should say, when He shall be—"signally made Lord and Christ,"—"that is, taken gloriously into the possession of all His offices and their full administration, whereunto He was anointed and fitted by the communication of the gifts and graces of the Spirit unto Him." But then it is certain that He is not taken gloriously into the *full* administration of His kingly office till He actually sets up His kingdom, so that the time of His anointing is at the coming. "The adjunct of this unction . . . . denotes triumph and exaltation, freedom from trouble and distress." Now, although our Lord has ceased to be a man of sorrows and acquainted with grief, and is now in a state of happiness with which no sorrow mingles, still His joy and satisfaction, inasmuch as they arise partly from the view of results of His work that are yet future, cannot be regarded as complete till these results are actually attained. He sympathises with His people in their temptations, trials, and distresses; He is touched, affected with a sympathetic feeling, a real sense of their infirmities and sufferings; He is, in a sense, partaker with them in their tribulations and persecutions, ("Saul, Saul, why persecutest thou me?") in a more eminent and proper manner, because of His human nature, than under the Old Testament, when "in all their affliction He was afflicted." The power and inclination to sympathise with the weak and distressed, and to pity the miserable, are no doubt among the most excellent qualities of even perfect human nature, and there is also a high blessedness in their exercise; but the blessedness and joy are clearly greater when the objects of these affections have been brought by their active exercise into such a condition as no longer affords scope for that exercise,—when sympathy with the weak, distressed, miserable, and laboriously struggling, gives

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place to sympathy with the same beings, victorious, strong, perfect in holiness and happiness. And it is only when our Lord beholds His people in this condition, that He enters fully into "the joy that was set before Him," and seeing of the travail of His soul, is satisfied; or, it is only then that He is anointed with the oil of gladness above His fellows. The psalm shews plainly that this anointing takes place at the marriage-supper of the Lamb: ver. 8–17, "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. . . . . Upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, ... forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty. . . . . She shall be brought unto the King in raiment of needlework;" parallel to Rev. xix. 7–9, "Let us be glad, and rejoice, ... for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . . . Blessed are they which are called unto the marriage-supper of the Lamb." The queen, the bride, the Lamb's wife, is the Church of the first-born, the saints who are changed and raised at the first resurrection; and the marriage-supper is when they are gathered together at that time, and enter into the joy of their Lord. Heb. i. 8, 9, therefore, shews that the *οἰκ. ἡ μελλ.*, of which the apostle speaks, is the kingdom in which our Lord's throne shall be set up, and over which His sceptre of righteousness shall be swayed, and that it is subsequent to the advent.

Furthermore, the apostle speaks of the world to come in Heb. i. 10–12, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." It is hardly necessary to remark that the literal heavens and earth are meant. Their annihilation, at some time far in the future, after they shall have served their purpose, does not appear to be intimated. There is no reason to suppose that anything that exists shall ever be annihilated. The words, "they all shall wax old," if the passage refer to the universe at large, may intimate that the several systems will in course of time, by reason of the resisting medium which certainly fills the planetary, and doubtless also the stellar spaces, approach to destruction; but that before they reach it, their progress shall be arrested and

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themselves changed and reconstituted in whatever new form may be required by the Divine purposes; and possibly that, after a less or greater number of these changes, each system shall be fixed in a form for ever unalterable. In regard to the earth, in particular, there is no reason for imagining that it shall be near plunging into the sun, under the action of natural law, when the Lord shall interpose and change it at His coming. But as a theatre for the evolution of a portion of the Divine plan, it is, according to Scripture, already full of days, it is far advanced into the last time, it is near the end of the age, it is rapidly waxing old, and the time of its change is at hand. "They shall be changed," (ἀλλαγήσονται,) implies, of course, their appearance in a new form, that is, naturally, as new heavens and earth; and these can be none other than those of 2 Pet. iii. Peter, as was to be expected, enters more fully into detail than Paul, and he shews us clearly what is meant by perishing, waxing old, folding up, and being changed, when he says that the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, and the heavens being on fire shall be dissolved. That is part of the process of change out of which arise "new heavens and a new earth wherein dwelleth righteousness." (Promised before in Isa. lxv.; compare also Isa. xxxiv. 4, Rev. vi. 14.) These events, as is plain from 2 Pet. iii., occur at the second coming; the time of the change spoken of by Paul is thus fixed; and as the *οἰκ. ἡ μελλ.*, the world to come, is the new heavens and earth, it is clear that the kingdom is after the advent.

This great change is also spoken of in Heb. xii. 26–28, "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace," &c. This is quoted from Haggai ii. 6. It has been said that the prophecy was fulfilled at the first coming, both in a literal and metaphorical sense. Literally: the heavens were shaken by the star in the east, by the appearance of the angels to the shepherds, by being opened at our Lord's baptism, by the descent of the Holy Spirit, and by the voice that was then heard; the earth was shaken, because wise men came from the east, and Herod and all Jerusalem were troubled; and both heaven and earth and sea were shaken by our Lord's miracles. And metaphorically: the heavens, by the casting down of the false gods and

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their worship; and the earth, because most of the nations were, in course of time, moved more or less by Christianity: but principally and properly, the shaking of the heavens means the casting down of the Mosaic church-polity and worship; and of the earth, the destruction of the Jewish political state. The words, however, cannot have two meanings; otherwise they may just as well have a hundred. Their meaning is one; it may be literal, or it may be metaphorical, but it cannot be both. We hold, of course, that the meaning is literal, but that it is wide enough to embrace things similar to, though not the same with, those contained in the metaphorical sense now mentioned. The literal interpretation given above is simply puerile; it is indeed very like a mockery of interpretation; and the metaphorical one is a mistake. There is no reason to suppose that the prophecy has yet received its accomplishment. The apostle unquestionably means the same thing with the prophet. If there be any reason for regarding the prophecy as figurative, it can be found only in the words, ver. 7, "The desire of all nations shall come: and I will fill this house with glory;" ver. 9, "The glory of this latter house shall be greater than that of the former." It has been attempted to shew from these that, as Christ has come and appeared in the second temple, rendering it by His presence more glorious than Solomon's, therefore the prophecy was fulfilled in our Lord's time, and the words "heavens," "earth," "sea," "dry land" are to be taken metaphorically. It is admitted that ver. 9, "The glory of this latter house shall be greater than that of the former," has been fulfilled in that way; but it may very well be questioned whether ver. 9 refers to the same time with ver. 6 and 7. The Desire of all nations did come and fill the latter house with glory, but it is not clear that this is what is meant in the 7th verse. It is in vain to insist upon the expression, "this latter house," as if no other temple than the second could possibly be meant to which the Lord should come. It is not by any means certain that "this house" in ver. 7, is the same building with "this latter house" in ver. 9; for in ver. 3 it is said, "Who is left among you that saw this house in her first glory? and how do ye see it now?" whence it is evident that "this house" is regarded as something independent of any particular building. Solomon's temple and the second one are still "this house," although they were entirely different buildings. "This house" in ver. 3 means just the temple of Jerusalem regarded as something capable of assuming different forms, and even of being divested of all form, disappearing for a time, and when it again reappears, continuing still the same,

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though in a form entirely new. It is still "this house," the same one temple of Jerusalem, in the days of Solomon and in those of Haggai; and the same language might be applied to it, should it be a third time rebuilt. For if the first temple was utterly destroyed, and yet the second was the same with the first, there is equally good reason why the third should be the same with the first and second. And it has not been proved, so far as we know, that "this house" in ver. 7 ("I will fill this house with glory") is not used in the general sense of "this house" in ver. 3, with special reference to its appearance in the form of the third temple. It is, of course, beyond doubt that there shall be a temple at Jerusalem when the Jews are restored to their own land under the kingdom of Christ. That temple also will be filled with glory by the presence of the Lord upon His return, when, as is evident, the name, "the Desire of all nations," will be, to say the least, as applicable to Him as at His first coming; and as it is universally agreed that then there shall be a shaking of the literal heavens and earth, we see that the events at the advent exactly and literally fulfil the prophecy. There is no reason whatever for a figurative interpretation; but this is an exceedingly strong presumption, or rather a plain proof, that the prophecy is literal. The fact that the events at the second coming exactly answer to the prophecy is an additional presumption in favour of the literal sense. And these considerations, sufficient, however, of themselves to decide the matter, are corroborated by ver. 21–23, "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms," &c.; which is parallel to ver. 6, 7, has not been fulfilled, and undeniably refers to the second coming. Ver. 9 refers to the first coming and the second temple; ver. 6, 7, to the second coming and third temple. That is the meaning of the prophecy as it stands in the Old Testament, and it is not to be supposed that the apostle gives it a different meaning in the New. The manner in which it is quoted is a demonstration of this; and the apostle's interpretation and use of it form another to the same effect. It is in view of the shaking, out of which the everlasting kingdom is to arise, that he exhorts, "Let us have grace, whereby we may serve God acceptably with reverence and with godly fear;" so that he regarded it as future. It is only one shaking that he looked for, "Yet once more I shake," which shews the same thing. Had its fulfilment been past in his days, he must of necessity have quoted and used the prophecy in a very different manner. And as he does not regard it as past, neither can he mean a continued series of shakings, beginning with

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our Lord's birth and stretching on to His return, including all the commotions, revolutions, and changes on earth in connexion with the Church during that period; even on the supposition, that as, with the prophet, he looked in vision along the future course of the world's history, the two most violent crises, at the destruction of Jerusalem and the end of the age, principally engaged his attention. For he speaks, not of a long series of shakings involving a long succession of acts, but of a single act of shaking, corresponding to that at Mount Sinai. All such serial theories are effectually excluded by the words, "Yet once more," (*ἔτι ἅπαξ ἐγὼ σείω.*) There are only two things which can be meant: either the shaking at the destruction of Jerusalem, when the Jewish worship and polity were set aside; or the convulsions at the end of the world. It cannot be the former; for then two distinct shakings would be introduced, contrary to the express words, "Yet once more;" or if not, it must be held that the world will end in quietness and peace, by a kind of euthanasia, contrary to the general belief and expectation, and also to many plain passages of Scripture. And again, "Yet once more, signifieth the removing of those things that are shaken, ... that those things which cannot be shaken may remain," *i. e.*, for ever. Out of the shaking arises the "kingdom which cannot be moved," which is plainly exegetical of the "things that cannot be shaken" (*τὰ μὴ σαλευόμενα = βασιλείαν ἀσάλευτον.*) Now, did the removal of the Jewish Church and polity leave nothing but what shall remain for ever unalterable? It is sufficient merely to point to the state of the world, and of the earth itself, for conclusive proof to the contrary. Dr Owen says, indeed, that the kingdom which cannot be moved is the "spiritual kingdom of Jesus Christ,—the gospel, with all its privileges, worship, and excellencies, in relation to Christ, His person, office, and grace." This is equivalent to what he sometimes calls the Church-state under the gospel; and it includes two things—the essentials of the spiritual kingdom, and its circumstantials, as its outward form, &c. The essentials are the same under both the old and new dispensations. Believers under the Old Testament received the kingdom which cannot be moved in the same sense in which believers under the gospel receive it,—not in the sense of possession, as kings actually reigning over it, which is what Paul means here, but by way of legal right to it, and by receiving the earnest of it, even the Holy Spirit. And this, in passing, is sufficient to obviate any objections that may be drawn from the present *παραλαμβάνοντες*. The essentials are unchangeable, and cannot be removed; but they must

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have an outward form and surroundings, and it is these which the apostle has principally in view in this place. The old outward form and circumstantials of the spiritual kingdom disappeared at the destruction of Jerusalem, and gave place to its present form and circumstantials. But these are not among the things that cannot be shaken; for in many respects they are evil, and in most, if not all, respects imperfect,—they must, therefore, be removed; and Dr Owen himself admits that they are only to "remain till the consummation of all things,"—that is, as he understands it, the second coming. Till then, of course, they remain; and then both the heavens and the earth, with the evil powers, and evil and imperfect institutions therein, civil and ecclesiastical, shall be shaken, and give place to the everlasting kingdom. No other shaking than the last will answer to the description of a shaking that leaves nothing but what cannot be shaken. A figurative interpretation, therefore, is absurd; the passage is plainly literal, and can only be fulfilled at the second coming. Other proof that the passage is literal might be deduced from Heb. xi. 13–16, 39, 40, in connexion with the fact that the land of Canaan, and indeed the world, was promised to Abraham and his seed for an everlasting possession, which promise still remains unfulfilled. But this is unnecessary. Compare 1 Cor. vii. 31; Matt. xxiv. 29, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear," &c.; Luke xxi. 25, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming," &c. Isa. xxiv., especially ver. 17–23, and 2 Pet. iii. 10–13—all which are fulfilled at the coming—are parallel to the present passage, and Heb. i. 12, and agree with and confirm the foregoing conclusions.

The kingdom that cannot be moved is "our inheritance," "the purchased possession," (Eph. i. 14; compare 1 Pet. i. 4,) the better and enduring substance which believers have in heaven, *κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν*, compare *ἵνα μείνῃ τὰ μὴ σαλευόμενα*, (Heb. x. 34;) the city which hath the foundations, (Heb. xi. 10;) the heavenly country which the patriarchs sought, (ver. 16;) the continuing city which believers have not here, (Heb. xiii. 14;) in short, the new heavens and

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earth of 2 Pet. iii.; (compare Isa. lxvi. 22, xxxiii. 20; Ps. xcvi. 10.) This kingdom is the kingdom of Christ; and we have seen that the apostle teaches plainly that it cannot possibly be introduced while the present world or age continues, but that it is set up at the end of the age or the second coming, which agrees with Dan. vii., and the prophetical Scriptures generally. It was shewn before that this kingdom ends with the consummation, (1 Cor. xv. 24–28.) And therefore the proposition at the head of this article is true.

(*To be continued.*)

Art. V.—THE SIGNS OF HIS COMING.

Many ages have now passed away, and the world has grown hoar by the lapse of nearly two thousand years, since His disciples asked our Saviour that momentous question on the heights of Olivet,—"What shall be the signs of Thy coming and of the end of the world?" And often has the Christian Church since reiterated the inquiry, while creation groaned beneath the weight of sin, while the cry of persecuted saints, of oppressed nations, has ascended to the ears of the Lord of Sabaoth. Still to their earnest appeal, "Lord, how long?" the answer has ever been returned, "The end is not yet." A certain period must elapse before the prayers of a faithful Church could be accomplished, before the Desire of all nations should come. It is an eventful period in the history of humanity; an era characterised by the suffering, and persecution, and trial of God's elect, by the apparent triumph and transient supremacy of their enemies. But amidst the darkness there was ever a light shining from above, a sacred fire which could not be extinguished. Amidst the tempest and the surge of angry waters there was a little ark bearing a small but faithful Church, where rested One apparently unmindful, who would yet hush the discordant elements by His word of power. Yes; the time seemed long, and many began to exclaim, "Our Lord delayeth His coming." And their hearts grew faint, and they waxed cold, and departed from their first love. For as the great original scheme of God's administration became more developed, the light of a pure Christianity was obscured by the false semblance and the superstitious devices of those who had departed from the truth delivered by the apostles. An apostate Church, with its slavish dogmas and corrupt hierarchy, was enthroned on the high places of Chris-

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tendom. Thus, by the determinate counsel of God, it was ordained that by the development of evil the Divine attributes should be clearly manifested, and the final triumph of the Redeemer set forth, when He should overcome the powers of death and hell!

Therefore it came to pass, that as time rolled on, the mystery of iniquity was permitted to work until man seemed, as of old, to have corrupted his way upon the earth. While in the East, millions were sunk in idolatry, or bowed beneath the yoke of the false prophet; in Europe, the Papacy trampled on thrones and kingdoms, and oppressed mankind by its despotic sway. Everywhere the blackness of night seemed to overshadow the earth. Had God, indeed, hidden His face and forgotten His people? No; since the covenant renewed with Noah, He never has left the world without a witness for the truth. He raised up a band of faithful martyrs who, like the patriarchs in Canaan and Egypt, like Daniel and the prophets in Babylon beside the banks of the Chebar and Euphrates, like John the Baptist before Herod, also among the Roman catacombs and the Cottian Alps, and the vales of Languedoc, in Moravia and Britain, in many a mountain, cave, and untrodden solitude, bore their testimony to the gospel, and sealed the testimony with their blood. Often driven from their homes and persecuted by their unrelenting foes, they still maintained, and handed down through an unbroken line of witnesses, from age to age, the faith committed to the saints, and the "blood of the martyrs was the seed of the Church."

But hushed at length was the voice of the witnesses. The Albigenses were extirpated by fire and sword. The preaching of Wickliffe and the Lollards, of Jerome and Huss, of the early apostles of the Reformed Churches, was no longer heard. All was silent; it was the triumph of despotism and priestcraft. And now again, the oppressed and despairing Church believed that soon God would avenge His slaughtered saints, and descend in person to redress the evils of a suffering world. But not yet was their expectation to be fulfilled. Much remained to be done; a mighty drama in the world's history must yet be enacted before the final close of this dispensation. God had prepared His instruments, and allotted to them their appointed work.

The Papacy had triumphed, and the testimony of the witnesses was quenched in their blood. But scarcely had the last notes of triumph died away when a voice loud and defiant, like that which sounded of old from the heights of Carmel, aroused the nations, and echoed through the halls of the Vatican.

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Luther, called by God to be an apostle, proclaimed the gospel message, and defied the priests of a corrupt creed to the controversy. Beneath his blows, and the repeated assaults of the Reformers, the vast fabric of the Papacy, reared by superstition, tottered, and seemed ready to fall. But it fell not, although its foundation was of sand, for God had thus ordained that the nations should still, for a short space, submit to the yoke, and give their power to the beast. The Papal authority was revived under a new form, and Jesuitism infused vitality into the decayed frame. Then followed the age of Rationalism and infidelity; the uprising of the masses, stimulated by the hatred of priestcraft and despotism, the overthrow of all established institutions, the outburst of lawlessness and licentious desires, which finally culminated in the catastrophe of the French Revolution. Those who witnessed those fearful times, when, amidst general anarchy and the struggle of fiend-like natures, there was universal distress of nations, the overthrow of dynasties, and the havoc of war, might well believe that now the time had arrived when the prediction of our Saviour would be fulfilled, for now, indeed, "nation was rising against nation." But there was a lull even after that fearful convulsion, the winds were yet restrained for a short season, the handwriting of doom was not inscribed upon the palaces of earth.

A half century has now elapsed, and within that short period what a silent, solemn change has come over the world! It is that which men feel when instinctively impressed with the conviction that they are near their appointed time. "The summer is near;" the fig-tree has now begun to put forth its leaves. Still, there are and will be scoffers who say, "Where is the promise of His coming?" But the Christian Church stands in anxious expectancy, for now they discern on the horizon sure indications of the coming "day-spring from on high."

But may we not be again deceived? "For of that day and hour knoweth no man." True; but as it was in the days of Noe, so shall it be now. In those days there was a reckless ungodly multitude who laughed at the prophet's warning, and heeded not the signs of approaching destruction. They indulged in sensual appetites, in worldly pleasures, until the flood swept them all away. But the patriarch, gathering around him a small band of faithful worshippers, believed in the warnings of an offended God, and thus insured their safety. They read the "signs of the times," they saw that the cup of iniquity was nearly full, that vengeance could not be long delayed. And although the last knell of that doomed

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world might have sounded forth suddenly, it found them not unfaithful or unprepared. They sought in the ark the only sure refuge against the coming deluge, and thus they were saved, to witness to all time that in the midst of judgment God remembers mercy.

And so at the end of this dispensation it will be: men, led astray by false Satanic delusions, by their own hearts' lusts, will sport on the brink of ruin; the foolish virgins will leave their lamps untrimmed. But those who believe in the sure promises of an unchanging God cannot be deceived. They can read the "signs of the times" by the light of God's word, and will watch like men whose "Lord delayeth not His coming." But what are these signs? Have we any definite clue to guide us through the labyrinth? Yes; it is alike in the spiritual as in the material world: God has not left mankind without a compass and definite landmarks. Therefore, He has informed us that certain events must first occur before the close of this dispensation. These we will briefly enumerate:—

The gospel shall be preached as a witness to all nations.

Men shall run to and fro, and knowledge shall be increased.

There will be a rapid extinction of the Mohammedan power, as prefigured by the drying up of the Euphrates.*

The Papacy will be consumed by its own adherents, those who have shared in its power and guilt; the "nations shall eat the flesh of the whore, and burn her with fire."

There will be in sundry places a pouring forth of the Spirit, a manifestation of Almighty power; and, coincident with this, a fearful development of evil, a spread of Satanic influence, a mustering of the hosts of Antichrist before the last struggle between the powers of light and darkness.

When the world is convulsed by a general disintegration, and anarchy prevails, and the nations are girding themselves for the last universal war, and all things seem to revert to the original chaos, and faith, and hope, and brotherly love are minished from among men, then is the end drawing nigh.

When the springs gush forth, and the early and latter rains begin to fall, and the ancient people of God, urged by some irresistible impulse, turn their faces Zionwards to their native homes, and the kings of the East march forth as of old with a high hand to take possession of their inheritance, then is the end drawing nigh. Now, although at different periods of man's history there have been convulsions both in the material and political world, together with much distress of nations and destructive wars, yet these especial signs, which

* We doubt this; but we don't wish to restrain our writers.—Ed.

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must precede our Saviour's coming, had never yet been manifested. But now, how changed is the scene! This age has been characterised by a succession of striking events, by great energy both of thought and action, by the increase and diffusion of knowledge, and the consequent development of intellectual power. Men work now, as they never did before, as if conscious that the "night is approaching, when no man can work." The river of time rolls rapidly on, the days of earth are numbered, and perhaps "this generation may not pass away until all be fulfilled." The last record of this world's history will surpass in interest all that has ever been written. But who will write it? It is a solemn thought that we stand upon the threshold of that goal where history must end, for time shall be no more. The lines of ancient prophecy are all converging to one point. The sons of Japhet are occupying the tents of Shem, the Jews have accumulated the spoils of the Gentiles before their final exodus, and the Seed of the woman is preparing to bruise the serpent's head. The followers of Christ begin to lift up their heads, for their redemption draweth nigh. For now the signs of the times are coming fast upon us, so that he who runs may read. Everywhere has the gospel message been sounded throughout the world, and men have been invited by the missionaries of Christ to turn from their evil ways, and to seek the way of salvation. The diffusion of knowledge has been facilitated by our railroads and steamships and electric telegraphs, by which we have almost annihilated space, and promoted the rapid interchange of ideas among the nations of mankind. Thus, through the medium of European civilisation, we have regained many of those original principles of knowledge which man lost by the fall, and we now probably approach the term of the highest intellectual development of which an imperfect and corrupt nature is capable. Thus, all are tending towards the establishment of a universal empire and the union of nations under one sovereign head,—even the Prince of peace.

The course of recent events clearly proves how impotent is man—how fruitless his efforts to alter or stay the counsels of the Almighty. Despite all the treasure expended and blood poured forth like water, despite all the cunning and policy of statesmen, the Turkish empire is doomed, and already totters to its fall. The Bible has proclaimed a fact, which each succeeding year makes more apparent, that the Turk must perish. No healing art, no science of the leech, can reinvigorate a paralysed and exhausted frame. As he was in the days when the locust-hordes crossed the Euphrates, so the Turk is now;

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so he will ever be. Children of the steppe, wanderers over the desert, a barbarian horde encamped on the fairest regions of earth, they have never made any progress—never occupied the land by their industry, or realised in it a secure and permanent home.

This character of immobility, which seems peculiar to the East, this unchanging, unimpressive nature, has especially fitted the Turk for the mission God has allotted to him in His providential administration of the world. He is the guardian of the Jews' inheritance, and holds the keys of Palestine. Nor will he be dispossessed of that trust until God's appointed time has come. Until the summons goes forth throughout the nations to gather the hosts of Israel, the Turk will still hold his ground. No other more civilised nation can occupy the land. But the Turk can claim no right or title to the heritage of Israel. As he found it, so he will give it up—its lands untilled, its cities untenanted. He can claim no right of purchase, no tenant right, or compensation for his labours. Like the upas-tree, he is a curse, not a blessing, to the land. But his time is short, and already the Moslem is resigned to a fate which he believes inevitable.

When the Turk departs, a great question remains to be solved in the world's history. Who will succeed to his inheritance? Who will be his residuary legatee? What power shall hold dominion in Palestine? For at the time of the end there will be a fierce struggle between two rival powers, the kings of the north and the south. Probably the eagles of France and Russia will swoop down upon the spoil. Coming events cast their shadows before. It is within the memory of man, when, at the treaty of Tilsit, the Autocrat of the Russias, Alexander, the chief of Gog and Magog, leagued with Napoleon, the leader of Gomer and his bands, of all Western Europe, to divide the world. God then confounded their designs, chiefly through the instrumentality of England. And he may possibly again use England as a chosen servant to fulfil His will,—to be, as heretofore, a refuge for the oppressed, the great protesting power of the world, witnessing against temporal slavery and spiritual despotism. For we trust and believe that our country is destined by Providence to perform a great part in the future history of mankind, and to stand in the great day of trial on the side of the Lord of hosts. Certainly the great power of England, her wide dominion in the East, has not been given her for nought. A great trust will probably be committed to her—the guardianship of God's chosen people. Let her see to it how she will discharge her obligations towards the

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Almighty. Her future destiny, the destiny of the nations of the earth, is linked with the restoration and the final triumph of Israel. For as the world grows old, mankind reverts to the scenes of their childhood. The powers of earth are gradually converging towards a common centre, a great point of attraction. And that point lies in the East, near the cradle of our race, and round the shores of the Mediterranean. Statesmen and monarchs well understand the political importance of a situation which would confer universal empire. They recognise a fact which the genius of Alexander and Napoleon has affirmed, that he who holds the keys of Syria and Egypt will be the arbiter of the world! There, then, will take place that decisive struggle foretold by Daniel, for which the nations even now appear to be arming. And then let us look for that distress of nations, and those convulsions of the material and political world, which will precede the end. Strange that the decisive contest may again take place amidst those scenes which witnessed the defeat of the Amorites, where the sun stood still at the voice of Joshua, even amidst the sepulchres of the Anakim!

The fall of the Moslem will leave open the way for the exodus of the Jews and their restoration to the Holy Land. For that they will be restored not only to their spiritual but also temporal privileges, and that they will inherit the promise given to Abraham and his seed—a promise never yet fulfilled;—of this let us be well assured. The sons of Israel shall possess their land from the Euphrates to the river of Egypt and the great sea. Thus God has recorded in His Word, and not one tittle of that Word can fail.

The actual existence of the Jewish nation, and their preservation as a distinct, separate community until the present time, seems sufficient to prove that all the designs of God on their behalf will yet be accomplished. Else, to what end, for what purpose have they been preserved? Why has the line of separation been so long maintained between them and the rest of mankind? If, during eighteen centuries, that people, driven forth as outcasts, aliens in strange lands, have been hitherto enabled, amidst trial and persecution, to preserve their distinct nationality, and, like the children in the furnace, to come forth unscathed from the fiery ordeal; if, through the long-suffering of God, they not only exist, but have now attained to great temporal wealth and power, is it not evident that they will be yet called into remembrance, and restored to Zion? The mystery of the future destiny of Israel can only be solved by a literal acceptation of the words of Scripture. A day will

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come when the "mountain of the Lord's house shall be exalted," when "the Redeemer shall come to Zion," when "Israel shall dwell safely,"—a mighty people sitting under their vine and fig-tree, secure and happy, none making them afraid. So it is written, so it shall be in the latter days.

The Scriptures seem to declare explicitly the nature of the second exodus of Israel, when they were summoned by Jehovah to return to their ancient home: "Depart ye, go out from thence, not with haste or flight, for the Lord will go before you, and the God of Israel will be your rere-ward." From these words we conclude that the restoration of the Jews will resemble in many respects their first deliverance from Egypt. There will be again the special interposition of the Almighty, leading them forth, not by stealth, not in the darkness of night, but openly, with a high hand, in the full blaze of meridian day, in presence of the awe-struck nations. When the appointed hour is come, a summons shall go forth, clear and awakening, like the cry of a watcher in the night,—"Arise ye, and depart, for this is not your rest." From every land the children of Abraham will press forward to assert again their title to the land promised to their forefathers. As it was in the days of Moses, so it will be when, with an outstretched arm, with signs and wonders, the Lord of Sabaoth leads on the hosts of Israel. Think not that God is unmindful of His covenant; think not that the Keeper of Israel slumbers. There will yet be a tremendous awakening, a glorious manifestation of Divine power, when the long-lost tribes are restored to their home. Since they departed from that land, no people has been permitted to occupy it or make a home therein. It lies waste, untenanted, until its rightful owners come to resume their possession.

The course of nature has been so long carried on in accordance with the general laws of the Creator, and the natural order of things has been so seldom infringed, that men have almost forgotten those peculiar manifestations of the Almighty power which were often displayed during the early periods of the history of mankind, and in the first age of Christianity. With the infidel, they believe not that God would introduce any disturbing influence, but that all will continue unchanged as heretofore. Let us, however, be assured of this, that as God did see fit to change the established order of things, in order to accomplish His designs, so He can and will again prove to the world that He is the same Jehovah who divided the waters of the sea and arrested the sun in his course, who burst the bands of death and stilled the raging tempest.

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And if ever again the especial power of God should be manifested, it will be on behalf of His chosen people. How they will be restored is yet a mystery. It is probable, however, that they will return to Palestine still unbelievers in Christ, and rejecting Him as their Messiah. At present it seems a necessary condition of their independent existence that the Jew, while he remains an outcast, must adhere to his ancient ritual, and reject Christianity. Otherwise, that great impassable barrier, which now separates him from the rest of mankind, would be broken down; and, as in the case with individuals, so the whole nation might be absorbed into the different communities of Christendom, among whom they now dwell. This result would inevitably follow, if there was a general conversion of the Jewish nation at the present time. If we only received the promises of God towards them in a spiritual sense, we might admit the probability of this arrangement, by which, like a dissolving view, the Jew would gradually fade away, and the Christian be substituted in his stead. But, believing in the actual and literal fulfilment of the promise to Abraham, we must conclude that his descendants will occupy their land, will preserve their distinct nationality, and be a peculiar separate people until that time when the Lord himself shall come to be their King, and to reign in Zion. Then will they recognise their Saviour in "Him whom they pierced" on Calvary, and be brought back into the fold under their great Shepherd. The conversion, therefore, of the Jewish people is an event which will probably follow, not precede their restoration. While they are rejected, and outcasts among the nations, the brand of Cain will be on their brow; the awful imprecation which they invoked at the crucifixion will still oppress them,—"His blood be on us, and on our children."

As the time of the end draws nigh, we can discern the meaning and character of passing events more clearly by the light of prophecy. We know now why it is that the power of the Moslem, notwithstanding the devices of rulers and statesmen, is rapidly wasting away. We know why the Jew is gaining influence and wealth, in order to prepare for his future restoration. When these things come to pass,—when the Papacy is weakened by its own children, and the Papal nations are leagued to deprive the Pope of his temporal sovereignty, and to shake off his yoke, then we simply recognise the working of Him who has said in His Word, that in the latter days they who have partaken in her abominations shall hate the whore and consume her flesh.

Yes! the Papacy will decay because men are wearied of

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despotism and priestcraft, and of the trammels which have so long enthralled the mind. And the creed of the Mohammedan, of Brahma and Buddha, will also pass away, because as men become enlightened, they will not tolerate these puerile inventions. But let us not be deceived, for the end is not yet. Trust not the prophets who cry peace, who talk of a millennium brought about by popular education, by intellectual development, by the increase of knowledge and human inventions. Before the coming of our Saviour we look for no great or permanent change, no re-genesis of earth. The empty house may be swept and garnished, but it will be re-occupied by spirits worse than before. The powers of evil must attain a fearful development when Satan throws his last stake for a ruined world. It is no insignificant foe whom our Lord shall destroy at His coming. As the plague absorbs all lesser diseases, so will creeds and systems, and old institutions, disappear; but in their stead there will be enthroned on the high places the fearful forms of infidelity and atheism, and fierce democratic ambition. Our Saviour has distinctly forewarned us of this characteristic of the latter times. "When the Son of man cometh, shall he find faith on the earth?" No; for already men are losing their faith in systems and creeds, and political combinations and forms of government. Already the world re-echoes the words of the Preacher—"Vanity of vanities, all is vanity!" To what purpose are our leagues and covenants, our vaunted progress in science, the wisdom of our statesmen, the craft of the despot? All have hitherto failed, and will fail, to regenerate the world. And, therefore, men, restless, wearied, despairing, are always looking for some change, and long for rest. Rest! which cannot be given by all the devices of worldly wisdom, by the lore of the sage, by the schemes of the philanthropist. All have been tried, and found wanting. All are insufficient to stem the mighty tide of human corruption. All are passing away unsubstantial as the mirage, all melted down in the vast crucible which is reducing them to dust and ashes. Why look for real progress, for permanent improvement, while the prince of this world yet reigns paramount? Until our Saviour comes, all will be chaos, anarchy, confusion, war. Earth will be strewn with the relics of fallen dynasties, with the blasted fragments of blighted ambition. For so it is written, "I will overturn, overturn, overturn, saith the Lord of hosts." This rapid disintegration of all things is a sign which will precede the coming of Him who alone can renew this marred and sin-defiled earth.

Already men are anxiously expecting a coming man, who

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will allay discord and give them security, peace, a Sabbath of holy rest. Yes; that man will come, not as a mere mortal, the child of sin, but the Lord from heaven. He will come when all has been accomplished; when His gospel is preached throughout the world; when His elect have been gathered out of all nations; when the iniquity of His foes calls for vengeance; when His chosen people are reinstated in their native land. But before this second advent a dark and perilous time must elapse—a time of trouble and anguish, when the Church will be tried by the fiery ordeal of persecution; when the hosts of Antichrist, animated by a fierce hatred against God's people, will sweep down like the whirlwind upon the land of Israel. It will be a fierce but a brief conflict. All that the wisdom of this world can devise, all the rage of apostate man and fallen angels, will then be directed against the Lord and His anointed. Yet the King shall be set on Zion. The greater the struggle, the greater the triumph. But God alone will be glorified in that day. No powers of earth shall aid the Lord of hosts, for "He treads the winepress alone." Awe-struck, the nations of earth shall witness the closing scene, the final victory. Christ will come preceded by His forerunner, Elijah; for so it is written, "I will send you Elijah the prophet before the great and terrible day of the Lord." A voice will yet be heard in the deserts of Judea, proclaiming to the people the advent of Jehovah, even the voice of him, the prophet of Horeb, who once defied the priests of Baal and the idolatrous monarch in the name of the Lord of hosts. He will find, as of old, a faint-hearted and faithless people; he will see the emblems of idolatry raised on high, the infidel, the scorner, the false priests, gathered for the last controversy between God and His people. And again shall that prophet, fearless and unquailing, stand upon the mountain height and record his witness, and challenge the arbitrament; but not alone, for with him will be ranked a chosen band, even God's sealed ones—those sons of Israel who, gathered out of every land, have believed in our Saviour as their Messiah. Proudly and triumphantly does the Antichristian host close around them, for they think not that "their day is coming." And then the tribes of the land shall mourn, for all hope seems extinguished. But behold the heavens open, the lightning flashes from one end of heaven to the other, the trump peals forth, and the Lord himself descends to vindicate His outraged majesty, to succour the oppressed, to take vengeance on the oppressor, and to claim His millennial kingdom; for to Him shall belong all the kingdoms of this earth, and He will reign for ever and ever!

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ART. VI.—THE ALMIGHTY MOTIVE.

WHAT God has done for His people, and what He would have them do for Him, are the two points to which continual reference is made in the Holy Word. They are very intimately connected; the one grows out of the other. Service will be rendered with zeal, perseverance, and humility, in proportion as salvation is realised in its freeness, completeness, and certainty. We require a mighty, yea, an *almighty motive-power,* to prompt us to be and to do what God requires; which is "to shew forth the praises of Him who hath called us out of darkness into His marvellous light." Such a motive-power is provided in the gospel, or rather the gospel itself, understood and believed, is that motive power. Let us examine some of those scriptures which speak of the believer's death and resurrection with Christ; endeavour to ascertain *what* they teach concerning present privileges; and shew how influential these facts should be on the heart and life. To trace the believer's death and resurrection with Christ in their judicial and moral aspects, and to shew that the latter is the effect of the former, will clearly prove that sanctification certainly grows out of justification, and can come in no other way.

Those who have read the New Testament, and especially the writings of the apostle Paul, with attention, must have noticed the frequent occurrence of such expressions as "dying with Christ," "being crucified with Christ," "being seated with Christ in heavenly places," &c. These passages must not be lightly passed over, nor treated as figures of speech, or considered as having in them a tinge of mysticism, or as referring to points not necessary to present peace and future glory; but they should be treated as *the most weighty and important truths of God,* as recording stupendous facts, which relate to the history of Christ; and also as describing what should be facts in *every* Christian's history. Such texts should be searched out diligently, compared with each other, and their contexts well examined.

An inquiry of this kind, prayerfully conducted, may perhaps lead to the conclusion that there has been an undervaluing, if not in some cases an overlooking, of such Divine instruction, and that to this may, in a great measure, be attributed the disconsolation and weakness of many saints. We do not heartily believe what an overflowing spring of comfort we have, nor ascertain wherein our great strength lieth.

In examining many useful expositors of the New Testa-

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ment, we find that they sometimes apply certain texts, and the connexions in which they are found, to sanctification, and very much overlook what such passages teach about justification. In their anxiety to produce moral results, these writers do not fully discern that the point of such expressions, and the great idea of the Holy Spirit is, *oneness with Christ judicially considered.* Thus (unwittingly, no doubt) the glory of free grace is obscured, and the force of these truths as motives to holiness is weakened. We must "HOLD FAST GRACE [see margin] if we would serve God acceptably with reverence and godly fear."

The substance of Paul's religion and preaching is found in nine words: CHRIST FOR ME, I IN CHRIST, and I FOR CHRIST. The life, death, resurrection, and intercession of Christ, and his union with him in all His services, sufferings, victories, and glories, was his glorious foundation, and on this he, through the Spirit, built a superstructure of loving devotedness. We shall never be for Christ devotedly, unless we first believe what He has done for us; and we shall be for Him, just in proportion as we hold fast our confidence in Him. A holy devoted life for Christ is a dial-plate, with the hands of duty moving round it; but this movement is the result of a motive power out of sight. Paul ever taught that eminence in religion could never be attained *without effort,* and that effort would certainly relax unless there was a continuous connexion with the motive power.

We will now examine some of those passages in which the life, death, resurrection, and glory of Jesus,—the believer's oneness with Him in all,—and the holy tendencies of this doctrine of union to this sinless, suffering, conquering, glorified, infinite Saviour, are all dealt upon.

"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed ~~unto~~ sin, but alive unto God through Jesus Christ our Lord," (Rom. vi. 8–11). The question is, in what sense did Christ "die unto sin?" Surely not in a *moral* sense, for there was no sin in Him; therefore, it must be in a *judicial* sense, because sin was once charged to His account; but He has perfectly and for ever done with sin in the way of having to *answer* for it. Sin can no more be imputed unto Him; He is far beyond its reach. Now, mark the argument as it bears on believers:—"LIKEWISE RECKON ye also your-

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selves to be dead INDEED unto sin;" that is, learn to count yourselves to be in the same justified condition as Christ is in with reference to sin. Seek grace, to say with a holy departed saint, "I have *done*, but Christ has undone; and herein I do rejoice, yea, and will rejoice."

In Rom. vii. 4, Paul thus congratulates all believers in Christ,—"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." When the Holy Spirit brings God's law home to the conscience, and shews the sinner his life's history, and his heart's recesses in God's light, he becomes dead to all *hope* from the law; but when the same Divine Teacher glorifies the Lord Jesus, and shews how the law has been honoured by His life, and its penalty borne by Him, the great Surety, in death; and that God is glorified by his thus viewing and receiving Christ, then he becomes dead to all *fears* from the law. "Dead to the law by the body of Christ;" that is, by what was once done in that body by God the righteous Judge, (Isa. liii. 4, 5; 1 Pet. ii. 25.) Then comes the most intimate union and communion, and the sweetest peace, and the most precious fruit is brought forth to God.

We have the same teaching in Rom. viii. 3, 4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." It was God who, as the Judge, thus condemned sin, even the sin of all who believe in Jesus, and He condemned it or judged it *in the flesh of Jesus*. When, therefore, as our representative, He poured out His soul unto death in our place, we who believe judicially died. "I now see," said A. Anderson, "how the sins of *my* flesh, and the sins of all whose eyes He hath opened, have been crucified to their very core, and deprived of all their power to condemn, and put to death in the pure and holy flesh of Jesus."

The following passage should be especially noticed: 2 Cor. v. 14, 15, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Those words have been thus translated and paraphrased:—"If one died on behalf of all, *then did the whole die*." That is, if Christ died substitutionally on behalf of all His believing people, then did the whole of that people die.

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The moment, therefore, any have Christ for their substitute,—that is, by trusting in His accepted sacrifice,—they are regarded in the court of heaven as having received the award due to their sins, and also as separated *judicially* from their natural selves." Another thus paraphrases these words,—"The love of Christ—that is, Christ's love to us, as known and believed, constraineth us. For we thus judge, that 'if one,' *i.e.*, a *representative*, 'died for *all*,' *i.e.*, the *represented*, 'then all,' *i.e.*, the represented, died, *i.e.*, expiated their sins. This was all one as if the represented had died; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again."

The same view of the judicial aspect of the death of Christ toward all who believe, is set forth in Gal. ii. 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "I *have been* crucified with Christ, co-crucified with Christ. The word *I* indicated to the apostle all that he characteristically was as a fallen child of the first Adam, and so regarded; he judicially died on the cross of his substitute," which well agrees with the words in Col. iii. 3, "Ye are dead," or, *ye have died*,—viz., when Christ died. So also Rom. vi. 6, "Our old man is crucified with him, that the body of sin might be destroyed." Must not these last words be also understood *judicially*, as setting forth what was done on the cross by the Substitute, and not what is done by the Spirit in the soul? It is a similar word to Heb. ii. 14, "destroyed death, and him that had the power of death;" also 2 Tim. i. 10; John xii. 31. But the most striking parallel is the text before quoted, Rom. viii. 3, 4, "condemned sin in the flesh." Sanctification or the work of the Spirit comes in with the next words; see also Rom. vi. 6, "that henceforth we should not serve sin." And if sin is not served, God will be served; "being made free from sin and become servants of God, ye have your fruit unto holiness."

We only quote one more text from the many which might be cited: 1 Peter ii. 24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Christ bare sin in His own body on the tree; made an end of sin, put it away by the sacrifice of Himself, that we who believe on Him, and who by Him believe in God, as our God and Father, (1 Pet. i. 21,) "being dead to sin,"—that is, justified from all law charges on account of our sins, (and the strength

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of sin is the law,)—" might live unto righteousness." The complete agreement of this text with those just quoted from the apostle Paul, shews that the death spoken of by Peter is *judicial;* that it refers to justification, and not to sanctification. The devoted or sanctified *life* springs out of this judicial *death.* This is God's unfailing order: life out of death, and then life beyond death.

Now, it must be obvious to every Christian mind that these views are not mere matters of interpretation, or of critical accuracy; the subject enters very deeply into all Christian experience and practice, and involves, we think, the true idea of Christian doctrine. Anything short of this is not the full gospel which Paul preached. Without this we shall not rightly enter into the sublime and consoling truth of union to Christ; but if we really begin the study and experience of this subject here, we shall advance from grace to grace, and strength to strength, realising more and more this wondrous truth, "Because I live, ye who trust my cross and have died with me; ye who believe in me as the risen one, and are quickened with me, ye shall live also." And who can tell the glories of such a life!

There are five practical advantages which grow out of the believer's judicial connexion with the death, resurrection, and glorification of Christ, which we will now mention; with a few words on each. These results will be realised individually in proportion as this great fact of oneness is understood, believed, and held fast.

I. *It provides a firm foundation for peace with God and peace in the conscience.* "Being justified by faith,"—namely, faith in the fact just mentioned, (Rom. iv. 25,) that Christ was delivered for, or on account of, our offences, and raised again for, or on account of, our justification,—" we have peace with God." God, as the bringer again of Christ from the dead, "IS THE GOD OF PEACE" to all who trust in Jesus. "Christ, the accepted one in heaven, is our peace." He has made peace by the blood of His cross, that blood which is presented in heaven, and in that blood we have nearness. Eph. ii. 13, "We stand in grace, we have access into that grace." "O father," said a dying young woman, "put your sins into the hands of Jesus, and you will never hear more about them." Jesus, as our representative, is the bearer away of sin, and all who believe on Him lose their sins, and find peace.

II. *It causes a fountain of everlasting joy to spring up.* Hence, it is that the believer is so frequently commanded to "*rejoice in the Lord alway,*" the real, yea, the only good

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and enduring reason for this rejoicing is always the same. Let him think *what* he is in Christ—justified, accepted, adopted, and blessed; *where* he is in connexion with Christ—even seated in heavenly places. Personally he is on earth, representatively above.

"We should also rejoice in hope of *what* we shall be, and *where* we shall be as the result of having died, risen, and ascended in Christ." "When Christ, who is our life, shall appear, we also shall appear with him in glory."

Sin, it is true, is still within us; this often untunes the harp of joy, and causes us much sorrow, because it hinders our progress, and grieves the Holy Spirit; but still let us remember that our sins over which we daily lament are already condemned. Their death-warrant is signed, and soon their very existence will terminate. Till then let us sing hopefully—

> "Hell and thy sins resist thy course,
> But hell and sin are vanquish'd foes;
> Thy Saviour nail'd them to the cross,
> And sung the triumph when He rose."

Nor let us ever fail to notice how, in connexion with this broad statement concerning the believer's oneness with a crucified and crowned Saviour, the strongest exhortations to mortify sin and live to God are always introduced, and earnestly pressed home. Rom. vi. 12–14, viii. 10, 11, Col. iii, 5.

III. *That this doctrine furnishes the mightiest motive-power to produce holiness, and prompt to service.* Some one well observes, "Let the motive be strong, and the duty is easy enough." Another writes, "The influence of reckoning ourselves to be dead unto sin, and alive unto God, in Jesus Christ our Lord, is *omnipotent.* It goes down to the very depths of human depravity. It penetrates to the root of that sore moral malady which has produced mortification in all the faculties of the soul, and in a moment it effects a radical cure—a cure which, under *the influence of this receipt,* must infallibly progress until it is completed in the day of the Lord Jesus."

It is very observable how, in the Word of God, "*power*" is ever connected with the cross, resurrection, and official glory of the Lord Jesus. The cross is the power of God, (1 Cor. i. 18.) Paul desired "to know the power of His resurrection," and prayed that others might "know what was the exceeding greatness of that power which was wrought in Christ when he was raised from the dead," (Eph. i. 19.) He could testify how the love of Christ, as displayed in His death and resurrection,

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powerfully *constraineth*. As if He had said, "I every day and hour constantly and habitually judge and recollect that I owe my soul's eternal salvation to the love of Christ, in dying for me; and thus judging, I feel myself irresistibly, but most sweetly, carried forward in all my holy exercises, and in every act and work of evangelical obedience." Law-terrors, the terrors of hell, and the joys of heaven, with any and every motive besides, must fail to produce loving service. Love, divine, redeeming love, deeply realised—is the only real motive-power to produce holiness. "In proportion to the strength of that faith by which we cleave to Christ, and in proportion to the extent and vividness of our views of the glory of Christ in His person and work, must be our sanctification," (2 Cor. iii. 18.)

We thus see, that this doctrine of judicial oneness with Christ, not only insures the *reality* of sanctification to all who trust in Him, but insures, "if kept in memory" and rightly used, the *progressiveness* of sanctification also. "How can we, that are dead to sin, live any longer therein?" exclaims the apostle. The thing is morally impossible, when by faith we realise our oneness with Christ. Therefore, "reckon ye yourselves to be dead indeed unto sin, and alive unto God through Christ Jesus;" then sin will not reign; you will not obey it in the lust thereof, but you *will* "yield yourselves to God, as those who are alive from the dead." But this moral deadness to moral evil, and this spiritual liveliness towards spiritual good, will progress just in proportion as we "abide in Christ," and realise that in Him we died and rose again, and are now in Him who, as our accepted and interceding priest, has "the power of an endless life."

While pleading for the judicial aspect of the death and resurrection of Christ, it must be constantly borne in mind, that holiness, or conformity to Christ here and hereafter, is the great ultimate design of God. Redemption itself is the means to this glorious end. God makes His people happy in order that they may be holy. There cannot be a greater or more fatal mistake than to overlook this, and to make knowledge, or pleasant frames, or excitement, the main points in our religion. We must desire joy, because "the joy of the Lord is our strength." We must thirst for the knowledge of God, because it is life eternal. We must seek increase of faith, because we shall then be filled with joy and peace, and thus abound in hope; which hope will lead us to purify ourselves, as Christ is pure.

The great thing needed by us is a *continuous* motive-power

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producing real holiness. We see and feel the want of this. There is too much of fitfulness, and too little of *habit* in our religion. How can we constantly realise this habitual moral motive-power? In no other way than by living on Christ, giving the more earnest heed to the things we have heard concerning Him, keeping in memory the glad tidings of His obedience unto death, His glorious resurrection, and prevailing intercession, and of what God says to us about Him, and of all who believe in Him.

"This is the solitary source
That genuine peace supplies;
And only here the happy course
Of service has its rise.

"When we believe our guilt forgiven,
Through God's beloved Son,
We serve Him not to win our heaven,
But grateful for it won."

IV. *What abundant reasons for, and encouragement to hope, does this doctrine furnish!* "If we died with him, we shall also live with him." "We shall appear with him in glory." We shall be *in* that glory of God which we now rejoice in hope of. It is observable also, how in some of the same scriptures where this judicial connexion is most fully brought out, the future glory of the saints is most largely revealed. (See Rom. viii. 17–24; 2 Cor. v. 1–8; and more especially 1 Cor. xv.) The former part of this marvellous chapter exhibits the standing of believers in grace as one with Jesus; and the latter part, their participation of His glory in resurrection life. Oh, if we would be ever "looking for that blessed hope, and glorious appearing of the great God and our Saviour," we must bind to our hearts the precious fact, "that He gave himself for us," and then shall we have our conversation in heaven, and be more and more a peculiar people, zealous of good works, (Titus ii. 11–13.)

V. *This view is the best preservative in purity of doctrine.* Hold fast this doctrine, realise it in the heart, (and remember that it *is* a doctrine for the heart,) and we shall not go wrong in other things. If Christ, our *Surety* and *Head*, is our centre, and we realise His power, then all truth will take its proper place around Him. This view exalts free grace, as reigning in election, calling, justification, and sanctification. How different is it from the views of those who make the incarnation and life of Christ, apart from His sacrificial death and triumphant resurrection, the centre of their system! The history of the Church furnishes full proof that power for all

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saving and sanctifying purposes attends the ministry of the word and the services of saints, just in proportion as these truths are put prominent; whereas weakness and worldliness are sure to creep in where anything else is substituted. Luther and his coadjutors, the Puritans and Covenanters, and those who, under God, brought about the revival in the last century, all furnish proof and illustrations of this. In some instances the Divine philosophy of the views propounded was not perhaps perceived. It was not seen how the *leading truth* promulgated, was opposed to other views held by some who taught it; but Christ was preached, and God owned (as He ever will own) the testimony. In all the cases mentioned, a full salvation, wrought out by a substitute, was proclaimed; men, even the very worst, were told they might have it *freely*, and were encouraged not to stop short of such an immediate and present enjoyment of it as produced peace and led to purity. Marvellous results followed such unfoldings of truth.

We should ever bear in mind how dependent we are on the Holy Spirit, not only for our first apprehension of it, but for our continued and increased realisation of these glorious facts, and of our interest in them. Every real Christian knows full well how difficult it is steadily to believe *three* things:—1. That a believer's state is as good, as safe, as blessed, and as glorious as God's word describes it to be. 2. That the evil in the flesh is as bad, and its tendencies as corrupt, and, consequently, danger from the world and Satan as great, as the Scriptures state is the fact. 3. That yet, notwithstanding all this, the believer may, through grace, and the aid of the Holy Spirit, so grasp the good as to overcome the evil; so realise the mighty motive-power which his blessed state and prospects supply, as to "yield himself to God, and his members as instruments of righteousness unto God;" living "not unto himself, but unto Him who died for him and rose again." This is our high calling. Let us ever seek grace to live with our hearts full of wonder at the riches of Divine love, watching carefully the evil still within us, and "working out our own salvation with fear and trembling, experiencing that God worketh in us both to will and to do of his good pleasure."

It cannot be too much borne in mind that, amidst all which God has revealed to us in His word, ONE thing is the most wonderful. The proof of this is, that it is made the most prominent theme of the gospel. This great thing is,—that lost and utterly ruined sinners, who have dishonoured God and debased themselves to the uttermost, may at once, by believing on Christ, become united to Him, and so become free from sin,

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dead to the law and alive to God, or, in other words, be justified, sanctified, and made heirs according to the hope of eternal life. This was the *leading* point in Paul's teaching, and this is God's great idea. It is as viewed in connexion with its *causes* and *results*, the grandest exhibition of His character, and the most complete display of His perfections. It is also the only true foundation of happiness, and the only real motive-power for holiness. It is at once simple and sublime; and like all the other works of God, carries with it an evidence of its Divine origin. Man could never have thought of such a scheme. No man ever did or ever will receive it without the power of the Holy Spirit removing his prejudices, humbling his pride, shewing him his ruined state, and begetting confidence in Christ by means of God's own free word of invitation, and sure word of promise. It is when the Spirit shews us the things of Christ and glorifies Him, that He is received as God's gift—rejoiced in as God's accepted one; and then the soul learns how to identify itself with Him as "a man in Christ." Those who have realised this, and felt "the blessedness of seeing the Lord," are yet prone, like the Galatians, to let it go, and to sink in some measure back into legality. Luther said of this blessed truth—"It is so easy to preach, and so hard to hold when the enemy assaults the soul with his old lie, Yea, hath God said?" Therefore our gracious Father hath given us line upon line, and precept upon precept, to "stand fast in our liberty," to "hold fast grace," to "abide in Christ," to "reckon ourselves dead indeed unto sin," to "hold fast the beginning of our confidence steadfast unto the end," to be ever "looking unto Jesus;" "considering the Apostle and High Priest of our profession," and many like words. In order that we may be able to do this, let us continually pour out our souls in the heaven-provided prayer—"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ," (2 Thess. i. 11-12.)

While earnestly seeking to realise the mighty motive-power which the perfected work of Jesus supplies, let not any other class of motives be neglected. We are bold to say, that all other considerations without this will be powerless as regards permanent practical results. But those who are one with Jesus, and are abiding in Him, will not despise or neglect any other considerations urged upon them in the Word of God as motives to holiness. It is remarkable how in various places

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motives appealing to love, gratitude, and hope on the one hand, and to fear and diligence on the other, are found associated together. The Epistle to the Hebrews abounds with such appeals. There the perfectness of the one Sacrifice, and the full acceptance of the believer by virtue thereof, are constantly presented; and there also the terribleness of apostasy is most solemnly pressed on the attention of those of whom better things were hoped. In the midst of the Epistle to the Romans, where grace shines so gloriously, close to where it is written, "There is therefore now no condemnation to them that are in Christ Jesus," it is also written, "If ye live after the flesh, ye shall die." In 1 Pet. i. we have a remarkable illustration of both classes of motives being found in combination. The requirement is "Be ye holy, for I am holy." Now mark how in the next verse it is written, "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear," (ver. 17.) We trace the same teaching in 2 Cor. v. 9–15. The believer, even Paul himself, whom this love of Christ constrains, and that because he had learned to identify himself with Him who died and rose again, is represented also fetching motives from the thought of appearing before the judgment-seat of Christ. We may add to this that the chapter in the writings of the beloved disciple which begins with a most encouraging view of the advocateship and propitiation of Christ, so suited to cheer under a sense of failure, closes with the exhortation, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming," (1 John ii. 28.)

Thus the gospel is a divine remedy and revelation, meets every part of our nature, and is alike adapted to us as sinners and saints. All who receive its gracious testimony shall prove that sin, as regards its guilt and consequences, can be fully and for ever put away, and the soul enjoy full peace. It also makes provision for satisfying all the thirsting, yearning desires of the soul, whether they have reference to knowledge, happiness, relationship, or possessions. Still further, it is the power of God to holiness, for holiness only is worthy the name of salvation. God's word environs us all round with motives of all kinds, appealing to all parts of our nature, our fears as well as our hopes; it contains precepts suited to all duties, circumstances, and relations; and all to produce that which is the end of all God's purposes from eternity, and performances in time—"CONFORMITY TO THE IMAGE OF HIS SON." To dispense with any of these motives or precepts is unwise and

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ungrateful; it savours of the wisdom of the world, and must end in certain loss. While believers in Jesus should not be ever doubting of their *state*, it must be profitable for them honestly to judge their *ways;* and to seek, as regards the method of salvation, the motives to holiness, and the rule of conduct, to be found more and more in entire sympathy with God.

Note on Scripture.

CHRIST'S FIFTY-TWO PARABLES.

We are apt to confine our attention to one or two of our Lord's parables, and so to overlook the fact that, in the latter part of His ministry, He abounded in this form of teaching. At one period, it is said, "Without a parable spake he not unto them," (Matt. xiii. 35;) and this was done with a view to the fulfilment of that prediction, "I will open my mouth in parables. I will utter things that have been kept secret since the foundation of the world." The typical David, in Psalm xlix. 4, spoke of the "parable and dark saying;" and so in Psalm lxxviii. 2, opening up God's hidden lessons in events that are passing before our eyes daily, and in histories with the details of which we are familiar. This sort of parabolic teaching was a foreshadowing of the more full and direct teaching of parables which characterised the Prophet of the Church, in whose name Psalm xlix. and lxxviii. spoke. Now, when the Lord Jesus was among us, He uttered no less than half-a-century of parables at least. An old writer, Nehemiah Rogers, in 1640, remarks: "God has furnished His word with so many parables as there are weeks in the year;" and in the enumeration, curious as it may seem, he is probably right, though he has not set down his list of particulars. It is interesting, and, we think, may be useful to teachers, to enumerate alphabetically these *fifty-two parables*, so that they, or parents in their families, may take a weekly lesson in this department of truth all the year round.

1. The Adversary,	Luke xii. 58. The need of reconciliation of Justice to us, and us to Justice.
2. The Blind leading the Blind,	Luke vi. 39. The peril of being misled.
3. The Children in the Market-place,	Matt. xi. 16-19. Man's perverse treatment of God.
4. The Children of the Bridegroom,	Matt. ix. 15. Compare John iii. 29.
5. The two Debtors,	Luke vii. 40-47. Forgiveness and its effects.
6. The Eye and the Body,	Matt. vi. 22, 23. The conscience, or the reception of truth.
7. The Fig-Tree Fruitless,	Luke xiii. 6-9. Useless professors. Comp. Matt. xxi. 19.

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8. The Fig-Tree putting forth the Leaves,	Luke xxi. 29-31; Matt. xxiv. 32, 33. Signs of Christ's coming.
9. The Friend and the three Loaves,	Luke xi. 5-10. What importunate prayer will gain.
10. The Goodman of the House and the Thief,	Luke xii. 39-42. Watching for Christ's coming.
11. The Garment, new and old,	Matt. ix. 16; Luke v. 36. Christ makes all things new.
12. The Houses on the Rock and on the Sand,	Matt. vii. 24-27; Luke vi. 47. The sinner in Christ, or not in Christ.
13. The Householder,	Matt. xiii. 52. Disciples get access to Christ's stores.
14. The Leaven,	Matt. xiii. 33. The penetrating spread of His kingdom in the end.
15. Lazarus and the Rich Man,	Luke xvi. 19-31. The believer in God's testimony, and the unbeliever.
16. Labourers in the Vineyard,	Matt. xx. 1-16. Grace gives to the sinner as seems good.
17. The Lord returning from the Wedding,	Luke xii. 35-38. Ready watching for Christ's coming.
18. The Master of the House shutting the Door,	Luke xiii. 25-28. Entrance sought too late.
19. The Marriage Feast of the King's Son,	Matt. xxii. 1-10. Jew and Gentile invited to God's feast of fat things.
20. The Mustard-seed,	Matt. xiii. 31, 32. The final state of God's kingdom on earth.
21. The Merciless Servant,	Matt. xviii. 23-35. Judgment on the unforgiving ones.
22. The Man that took a long Journey,	Mark xiii. 34-37. Christ teaching us to watch.
23. The Net that caught Good and Bad,	Matt. xiii. 47-50. The discovery at the end of the good and bad.
24. The Pharisee and the Publican,	Luke xviii. 10-14. The self-righteous and the sinner convinced.
25. The Ten Pounds,	Luke xix. 12-27. Service expected of Christ's servants.
26. The Pearl of Great Price,	Matt. xiii. 45, 46. The happy discovery of Christ by a soul.
27. The piece of Silver lost and found,	Luke xv. 8-10. Joy over a helpless sinner found.
28. The Prodigal Son,	Luke xv. 11-32. The sinner found, and the feelings raised thereby in those concerned.
29. The Samaritan and Man among Thieves,	Luke x. 30-37. Kindness to our fellow-men.
30. The Shepherd and the Sheep,	John x. 1-18. Christ saving His people.
31. The Lost Sheep found,	Luke xv. 1-7; Matt. xviii. 11, 12. Joy over the wandering sinner found.
32. The Sheep and the Goats,	Matt. xxv. 31-33. The separation of the righteous and wicked.
33. The Seed that grew silently,	Mark iv. 26-29. Silent progress toward the final result.
34. The Sower and Seed,	Matt. xiii. 1-23. The word scattered on the hearts of men.

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35. The Strong One Armed,	Luke xi. 21-26. The devil seeking to rule over the soul.
36. The Steward and his Lord,	Luke xii. 42-48. Christ and His professed followers.
37. The Unjust Steward and the Debtor,	Luke xvi. 1-8. The wisdom of providing for the future.
38. The Strait Gate and Narrow Way,	Matt. vii. 13, 14. The way of life, and the way of death.
39. The Stone rejected by the Builders,	Matt. xxi. 42-44. Compare Acts iv. 11. Christ rejected.
40. The Great Supper,	Luke xiv. 15-24. Jew and Gentile invited to God's great feast.
41. The Tares and Wheat,	Matt. xiii. 24-30. The false among the true.
42. The Ten Talents,	Luke xix. 24-30, 36-43. Service expected of all disciples.
43. The Two Sons and the Vineyard,	Matt. xxi. 28-32. Open sinners and false professors.
44. The Tree, good and bad,	Matt. vii. 16-20. The fruitful and fruitless professor.
45. The Treasure hid in the Field,	Matt. xiii. 44. The joy of the man who finds salvation.
46. The Vineyard and its Husbandmen,	Matt. xxi. 33-41. The treatment given to Christ by the Jews.
47. The Vine and its Branches,	John xv. 1-8. Christ and His people.
48. The Ten Virgins,	Matt. xxv. 1-13. Readiness for the bridegroom, Christ.
49. The Widow and the Judge,	Luke xviii. 1-8. The Church's prayers of faith.
50. The Wheat-corn that died,	John xii. 24. Christ's death procuring blessings.
51. The Wedding Garment,	Matt. xxii. 11-14. We must go into the marriage supper in Christ's way.
52. The Wine, new and old bottles,	Luke v. 37-39. New worship accompanying the new things that Christ taught.

A. A. B.

Reviews.

The Heresies of the Plymouth Brethren. By James C. L. Carson, M.D. Coleraine: John M'Combie. 1862.

Our articles in reference to Darbyism are exciting some attention. We are glad of it, for too long have the followers of Mr Darby been allowed to sow their tares unhindered.

In using the word Darbyism we do not write contemptuously; yet we are compelled to use it for want of a better. We prefer it to Plymouthism, seeing that many who might be classed under that name repel Mr Darby's heresies as explicitly as we do ourselves. We would carefully distinguish between the sound and the unsound portions of that body, which some twenty years gloried in being a *unitas fratrum*,

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but is now broken into we know not how many fragments, each standing aloof from the other, and one of them at least excommunicating all the rest.

It is, then, of Darbyism that we write; Darbyism as distinguished from Plymouthism. The errors of this sect are numerous and serious. They are maintained with great vehemence, propagated with great zeal, and woven into many tracts and books on prophetical subjects. Mr Darby's bitterness we do not mean to imitate; and his unchristian imperiousness we leave to others to admire. One looks in vain for the mind of Christ, or the words of Christ, or the doctrine of Christ, in his writings. He has "made shipwreck of his faith," and his adherents, instead of trying to reach the shore on the planks of the broken vessel, are drifting far out to sea, not knowing whither they are floating. Their quarrels, their heresies, their assumption of spiritual superiority are warnings to us all.

We have, in former numbers, given evidence of their deplorable defection from sound doctrine, and their tendency to still greater and more serious defection. We resume the subject in order to bring before the notice of our readers some extracts from the pamphlet at the head of this article, of which pamphlet we shall only say, that we wish it had been longer. So far as it goes it is most excellent; but it will require to be added to and amplified in order to bring the subject fully before the Church. We are much indebted to Dr Carson for it, and are glad to see that it has already reached a circulation of six thousand.

We subjoin part of Dr Carson's second letter—

"In the first edition of his 'Notes on Leviticus,' Mr Mackintosh says, pages 29 and 30, 'There is one consideration which should weigh heavily in the estimation of every Christian, and that is, the vital nature of the doctrine of Christ's humanity. It lies at the very foundation of Christianity. . . . . While I feel called upon to warn the reader against strange sounds in reference to the divine mystery of Christ's humanity, I do not deem it needful to discuss such sounds.' Does the quotation I have made not plainly shew that Mr Mackintosh is about to propound some doctrine regarding the humanity of Christ which has not been generally received by the Christian Church? Observe, it is not a doctrine regarding the *Godhead* of Christ; but a doctrine regarding His *humanity*. It is not the mystery of the *union* of His Godhead with His humanity; but the 'mystery of Christ's humanity' alone. We are not warned against 'strange sounds' in reference to His divinity, but only in regard to His humanity. Is there a man in Christendom could read his observations without being convinced that Mr Mackintosh holds some ideas regarding the humanity of Christ different from those entertained by the great body of professing Christians? I rather think not. But the question is put beyond the possibility of dispute in other parts of the *very same chapter* from which I have already quoted. At page 31, he calls Christ 'a divine man.' Now, if He is a *divine man*, He cannot possibly possess *our* humanity, because a divine man must of necessity be God in what is thus called, however improperly, His humanity. Christ is both God and man; but He is neither a divine man, nor a man God. Again, page 35, he says, 'The first Adam, even in his unfallen condition, was "of the earth," but the second Man was, as to His manhood, "the Lord from heaven."' No words in the English language could make his meaning plainer than this. His

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statement is specific, unmistakable, and to the point. If, as to His *manhood*, He was 'the Lord from heaven,' He did not partake of the substance of the Virgin; He did not possess a particle of *our* humanity; He was God in His very body, and had no *real* humanity. This is Mr Mackintosh's Christ; but He is not the Christ of Scripture, which says, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . . God sent forth his Son, made of a woman. . . . . Which was made of the seed of David according to the flesh.' The Christ described by Mr Mackintosh is not the Christ of Revelation, and consequently cannot be the Saviour of sinners. Further, page 56, it is stated that 'the intelligent interpretation of it (the meat-offering) must ever guard, with holy jealousy, the precious truth of Christ's heavenly humanity.' If His *humanity* is heavenly, it cannot be in any sense the substance of the Virgin; if it was sent from heaven, it was not formed upon earth.

"The quotations I have given are amply sufficient to demonstrate the heterodoxy of Mr Mackintosh's views. His words are so plain that it is quite impossible to misunderstand them. I would not dare to insult any of my readers, as Mr Mackintosh has done his in the *second* edition, by supposing that the language could, under any circumstances, be misunderstood by them. Misunderstanding here is quite impossible by any person who is one degree removed from simplicity. To suppose the words used could mean any other thing than that which I have taken out of them, would be to suppose that Mr Mackintosh had no idea of the meaning of language, and was utterly incapable of writing intelligibly on any subject. If he does not understand the fair import of the language he uses, he should at once cease from attempting to instruct the people either in writing or speaking. For my part, however, I am convinced when he penned those words, he understood them in the very same sense as I understand them.

"Having fully established the nature of the views which were maintained by Mr Mackintosh at the time he wrote his 'Notes on Leviticus,' I will now turn to his letter in the *Coleraine Chronicle* in reply to me. I am certain many of your readers imagine he has recanted the objectionable doctrine; or perhaps some of them think he has denied ever holding it. We shall see.

"Mr Mackintosh says it is strange I should have singled out one passage from 351 pages to prove the heresy against him. He does not dare to deny, because he could not, that the heresy is contained in that passage as plainly as words can make it; but still he argues that a statement on *another* page proves my charge regarding *this one* to be groundless. This is logic with a vengeance! The principle seems to be almost universally acted on, that any imaginable sort of argument will do in religious affairs, no matter whether it has sense to rest on or not. Let us just apply Mr Mackintosh's principle to some of the affairs of this life, on which, if not on religion, common sense is usually allowed to have free action. The Law Officers of the Crown, we may suppose, bring a man up to be tried for murder. The culprit acknowledges in open court that he did knowingly and wilfully murder a man on Friday last; but, inasmuch as he murdered no other person for the previous 351 Fridays, but rather made a sort of an attempt on one occasion to save a life, he submits that he not only has no right to be found guilty of the murder he committed on the Friday, but he has a right to be very indignant at being put on his trial at all. To use Mr Mackintosh's language about me, 'any candid person would see that.' What, I ask, would be thought of the advocate who would defend a case on such principles? Would he not be hissed out of court. And yet this is exactly Mr Mackintosh's position. He cannot possibly deny that the quotation I have made contains the identical meaning, and no other meaning than the one which I have taken out of it; but, inasmuch as the sentence occurs only once in 351 pages, and inasmuch as there is one other passage which seems to contradict it, he maintains he is entirely

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innocent, and I am to blame for want of candour in putting him on his trial at all! Alas! how Christianity suffers by those who call themselves its advocates!

"But after all, what is there in this great passage on the 37th page? Nothing at all to the purpose. I never charged Mr Mackintosh with denying that Christ was *born* of the Virgin, was composed of flesh and blood, and had a human body; but I did charge him, that he calls this flesh and blood, this human body, 'the Lord from heaven,' the 'divine man,' and the 'heavenly humanity;' and, consequently, that he makes this flesh and blood, this human body, to be really and truly God. Hence, if this human body was truly God, although it was *born* of the Virgin, it was not *made* of her substance. This is my charge; and a reference to the first part of this letter will shew that I have thoroughly proved it. In one place, Mr Mackintosh says Christ was 'of the seed of the woman,' but in other places he tells us He was 'a divine man,' 'a heavenly man,' and '*in his manhood* was the Lord from heaven.' Now, these statements directly contradict each other, and therefore cannot possibly both be true. Which of them are we to believe? Which is true, and which false? This is a case of Mackintosh *versus* Mackintosh.

"'As to the sentence,' continues Mr Mackintosh, 'to which the Doctor calls your attention, [the second man was, as to His manhood, the Lord from heaven,] it means nothing more or less than what the Apostle states in 1st Cor. xv. 47.' In place of recanting, Mr M. here reiterates the original sentiment. His words mean exactly what the Apostle says, and the Apostle said what Mr M. means; or, in other words, according to him, the Apostle meant that Christ was, as to His manhood, the Lord from heaven. Certainly, Mr Mackintosh recants after a novel fashion!

"'I grant you that had I anticipated controversy,' says Mr Mackintosh, 'I would have guarded the sentence of which the Doctor makes such a mountain.' Just think of this! What an expression for a man calling himself a Christian! He does not say he would have expunged every shred of the doctrine from his book, but, in the face of controversy, he would have *guarded* it!! Like some other expressions in his writings, it would then have been so thoroughly after the fashion of the oracles of ancient days, that a person might read it in any way he pleased. For example, when Mr Mackintosh speaks, in a multitude of instances, of 'the Glorious Person of Christ,' and of 'the birth of this Glorious Person,' what does he mean? How are we to interpret him? One man may say he means the glory of the union of the Godhead with the humanity of Christ; but another has ample room and verge enough to argue that the words apply alone to the glory of His manhood, to what is called in the Valentinian style of the second century, the 'heavenly humanity;' in short, that it might correspond with the ideas which were stoutly maintained, a few days since, by a poor member of Mr Mackintosh's congregation in Coleraine, that the Virgin had no more to do with Christ than the pump has with the water which runs through it. This is an uncommonly apt illustration of the views promulgated in the 'Notes on Leviticus,' and I would like to know where this poor illiterate man got the doctrine, if he did not learn it from Mr Mackintosh. If Mr M. never taught it, where did this man find it? Can it be supposed he got it in the writings of the Valentinians, or the Monophysites, of the second and fifth centuries? I am certain he never saw or heard of their works.

"Mr Mackintosh forbears to animadvert on my speaking of *his* followers. To a certain extent, I must confess my fault here. No doubt he has many followers; but there are some *crusty* exceptions. I have it on indisputable authority that some of them have advanced so far towards perfection, that they can not only differ with Mr Mackintosh, but they can actually find fault with some things done by the Apostle Paul. I believe some of the scholars

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have already become the masters, the rulers, the dictators, and the announcers of the judgments of the Almighty upon those who dispute their opinions. They can very nearly wield the thunderbolts of heaven. I have a threatening letter against myself, from one of the *masters*, in my pocket at present. I am to be punished by judgments in this life for what I have written. The threat, however, has not yet produced much effect upon me, as I do not believe the writer is inspired.

"There is just one sentence in Mr Mackintosh's letter which surprises me beyond measure. 'I believe,' says he, 'our blessed Lord was really of the substance of the Virgin—as really a man as you or I, sin excepted.' This is exactly my own creed on the subject. But I am at a loss to know how Mr Mackintosh can make such a statement, seeing it is in direct contradiction to what he has said in other places. If this is really his opinion, it is unaccountable how he could have written so much as he has done on the *humanity* of Christ, without ever expressing himself in similar language. I have examined one thousand pages of his writings, and I have failed in finding the exact same expression of belief in any of them; but I have found plenty on the opposite side. I have already shewn that he asserts Christ was 'a divine man,' that He had a 'heavenly humanity,' and that 'in His manhood' he was 'the Lord from heaven.' These statements are in direct opposition to the *one* sentence in the *Chronicle*. Now, which of the Mackintoshes are we to believe? They cannot both be true. Which are we to follow? On different occasions, Mr Mackintosh has given opposite and directly contradictory testimony. Which of them will he stick to? His present position forcibly reminds me of the witness who, on his second examination, contradicted the statements of the first. When the counsel reminded him that his evidence of to-day contradicted his affidavit of yesterday, he said, 'Did I swear that yesterday?' On being assured he had done so, he replied, with an oath, if he had he would stand to it. Mr Mackintosh cannot hold to both sides. Which will he stand to?

"Does Mr Mackintosh use the expressions I am now considering, in the *Chronicle*, in the ordinary acceptation of the words, or has he a private meaning of his own attached to the language? I shall try this point in two ways. First of all, I ask him to tell us plainly, yes or no, does he believe Christ appeared in *our* humanity? Does he now *deny* that Christ 'as to His manhood was the Lord from heaven?' Does he now *deny* that Christ was 'a divine man?' Does he now *deny* that Christ had a 'heavenly humanity?' I must absolutely insist on an explicit answer to all these questions. They are fair, plain, and to the point. I am prepared to answer them all to Mr Mackintosh; and if he really means his statement in the *Chronicle* to be understood according to the fair construction of the English language, he cannot have the least difficulty in answering them to me. One week will now tell the result. He has so thoroughly '*guarded*' his remarks in the paper, that he has nowhere said his belief is now different from what it was when he first published that Christ, 'as to His manhood, was the Lord from heaven.' This is a significant fact; and I am determined to sift it to the bottom. I will have no evasion of the point. I must wait your next issue for the reply; but, in the meantime, I will try his opinion by a second method.

"Mr Mackintosh has not denied, and he cannot and dare not deny, that in the first edition of his 'Notes on Leviticus,' he has published statements which, if his *one* sentence in the *Chronicle* be correct, are thoroughly and unmistakably heterodox, on a fundamental and completely vital point of Christianity. . . . .

"Again, page 36, we have the words, 'The conception of Christ's humanity, by the Holy Ghost, in the womb of the Virgin.' The doctrine is here again. The Scripture says, in regard to the Virgin, '*thou* shalt conceive in

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thy womb;' but Mr M. says it was the Holy Ghost *conceived* in her womb. If the Holy Ghost *conceived* in her womb, it was not the Virgin herself that conceived. According to this view, the Virgin had no more to do with the *conception* than, as Valentine said, the conduit has with the water which runs through it. Further, page 40, 'Such was the humanity of Christ, that He could at any moment, as far as He was personally concerned, have returned to heaven, from whence He had come, and to which He belonged.' What do you think of this, reader? Could this be misunderstood? No words could more plainly assert that the *humanity* of Christ could *return* to heaven, *from whence* it had *come*, and *to which* it *belonged*. Consequently, it was not the humanity of the race of Adam in any sense. Again, page 42, "Between humanity, as seen in the Lord Jesus Christ, and humanity as seen in us, there could be no union. . . . . The spiritual and the carnal—the heavenly and the earthly—could never combine. . . . . At this side of death there could be no union between Christ and His people.' I really feel it would be a waste of time to dwell longer on this point. There is scarcely a page in his second chapter in which the doctrine of 'the heavenly humanity' is not taught either directly or indirectly—either openly or 'guarded.'

"Having traced the pernicious doctrine through the first and second editions of 'Notes on Leviticus,' I must now see if it is to be found in the second, *revised*, edition of 'Notes on Exodus.' On page 276, he is called 'a heavenly man;' and on page 278, we are told the angel informed Mary that 'divine power was about to form a real man—"the second man—the Lord from heaven."' Here the real man—the body which was to be *formed* in Mary—is directly called the Lord from heaven. The sentence I have quoted also explicitly states that the *Lord from heaven* was about *to be formed* by Divine power. This is rank Socinianism. At pages 280, 281, and 265, he says Christ was 'entirely heavenly,' was 'a heavenly stranger,' and 'travelled from the eternal throne of God in heaven, down to the depths of Calvary's cross.' There are many other points; but I cannot now dwell on them."

Mr J. N. D.: A Sketch of some of his Recent Doctrines and New Testament Emendations, &c. By T. R.

THERE are several things in this pamphlet with which we do not wholly accord; but we notice it in order to extract from it a statement regarding Mr Darby's doctrine:—

"*Q.* But what do you think of the view taken of Ps. lxix. 5—'O God, thou knowest my foolishness, and my sins are not hid from thee?'

"*A.* To apply this language to our Lord, *for any reason whatsoever*, except as our substitute in atonement, is as wrong and as bad as anything can be, say what they may! However, it serves to shew, more than anything I could say, what Mr D.'s view is on the subject. The same line of argument would prove that Ps. xxii. does not refer to His atoning sufferings; for, in ver. 20, He associates others with Himself,—'Deliver my soul from the sword, my darling (*mine only one*) from the power of the dog.' This last noun in the feminine refers, no doubt, to the Church, inasmuch as there were certain sufferings common to both, viz., from man and devil; but certainly not to the Lord himself. The word in the O. T. applies to *a beloved one*, whether a son or a daughter; it signifies 'my united one,' and always refers to some one in their totality; hence it could not apply to the 'soul' or the 'life' of Christ, as the old commentators have it, who neither saw the *Church* nor the *Jewish remnant;* and immediately after this incidental notice of His *beloved one*, the Lord formally speaks of the Church. Cf. Ps. xxii, 20, 22, and xxxv. 17, 18. There is to my mind something very beautiful in the Church being

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called the *only one* (μονογενη) of Christ, and Christ is called the *only-begotten Son* (μονογενης) of God; so that what Mr D. styles '*a clear proof that Ps. lxix. 5, &c., are not atoning sufferings,*' is, absolutely, no proof at all, but the reverse; it is only mere assertion, and very strange, for St John and St Matthew apply the sufferings of this psalm to the atonement, using the very words. Cf. Ps. lxix. 21, with Matt. xxvi. 34, John xix. 28, 30. . . . . .

"Mr D. asserts, that the sorrows and sufferings of our Lord in His life, arose from sympathetic identification with the remnant of Israel, illustrating his view by the case of a son imprisoned, to whom his mother goes and joins herself, sharing with him his imprisonment, sorrows, and discomfort.—*Bible Treasury,* 1858, p. 178.

. . . . . . "To any one who says to me, that our Lord in His life, and not vicariously, passed through the exercises of a sinner, with the judgment of God before His eyes, I reply,—My friend, I care not how you arrive at this conclusion, take it by either end you like, the doctrine itself is from *beneath,* and not from above, and that Christian must be actuated by fear of man or love of party to an intense degree that slurs it over, or who thinks one of these statements better than the other." . . . .

"*Q*. What do you mean—has Mr D. tampered with the sacred text on that famous passage?

"*A*. I am sorry to say it can be proved with too great certainty. There is no text in the Bible that cuts up this last doctrine so directly and with one stroke as Acts xx. 28, where St Paul says to the elders of Ephesus,—'Take heed therefore to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the *church of God, which he hath purchased with his own blood.*' Here the full mystery of 'God manifest in the flesh' is brought directly into the great article of redemption. How wonderful! Unitarian critics, and others of the same stamp, have tried to get rid of this famous passage, and have ransacked all the MSS. to see if the word *Lord* could not be substituted for *God* in order to weaken the force of the text, but to no avail. It is confirmed by the *Vatican MS.*, the *Codex Sinaiticus*, and by a host of other authorities besides. St Paul never, in any of his writings, uses the term 'Church of the Lord,' but always 'the Church of God,' and this is strong internal evidence for the genuineness of the text, so that few readings are now better established than the received text on this point, which also Mr D. admits by adopting it in his amended edition of the New Testament, which circulates largely in France. But what does he do, think you? He informs critics and translators that another mode of getting rid of the difficulty has escaped their notice, and instead of reading 'Feed the church of God which he has purchased with his own blood,' they are to read it 'with the blood of his own *Son,*' thus adding the term 'son' to the text, and thereby neutralising and destroying one truth by another—an old plan of the enemy! Mr D.'s reasons for this addition are as follows:—

"'The verse Acts xx. 28 has somewhat perplexed (*passablement tourmenté*) critics and translators. It seems to us that this proceeds from not having paid attention to a sense very ordinary (*très ordinaire*) of τοῦ ἰδίου (*his own.*) We read with all modern editors, διὰ τοῦ αἵματος τοῦ ἰδίου (lit., *by the blood his own,*) not taking this last word as an adjective agreeing with αἵματος, (*blood,*) but as a genitive governed by αἵματος, (*blood.*) 'Ἴδιος (*own*) is that which is proper to some one, and hence his family, the persons of his house, τὸ αἷμα τοῦ ἰδίου. [*This is Mr D.'s own Greek, not that of the Bible; the words are changed.*] It is the blood of one that appertains to a person as a son to a father. The requirements of the French language have forced us to add a name to *his own*—we have said *his own Son,* because that we know that He who appertained to God and whom He has given was His Son.'—*Preface, Nouveau Testament,* 1859. London: Morrish, Warwick Lane.

"The temerity of the foregoing paragraph is indeed very great, Mr D.

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adding even Greek of his own, putting the words in different cases, whereas in the Bible both words are in one and the same case! Mr D. informs critics and translators of the N. T. that they have not paid attention to the sense he gives of τοῦ ἰδίου, (*his own,*) and which he says is very ordinary, (*très ordinaire.*) Indeed! Where? He has not told us where. If he had said *very extraordinary,* it would be nearer the truth; for in no passage of the N. T. or O. T. is any such sense given of ἴδιος, (*own,*) *when in the same case with the noun*—though few words occur more frequently; nor in profane authors either, as far as I am aware; and surely whether ἴδιος (*own*) goes before or after the Greek noun makes no matter; for example, 'his own clothes,' (Mark xv. 20;) 'his own brother,' (John i. 42;) 'his own name,' (John v. 23;) 'his own glory,' (John vii. 18;) 'to his own place,' (Acts i. 25;) 'with his own blood,' (Acts xx. 28.) In all these cases the ἴδιος (*own*) follows the noun in Greek; of course, every one knows that when by itself the word is used to denote what appertains to some one, but that is not the question here. So that Mr D. had better look out some better reason than this for his criticism; others have said the same thing, on which Dean Alford remarks, 'Surely this is carrying subtlety somewhat too far!' However, distrusting my own judgment, I asked the Professor of Biblical Greek, T. C. D., a true Christian man, on the subject, and his reply was,—'It is impossible that the passage could be so rendered; no scholar could entertain it for half an hour.' But it does not require much learning to see that it is a false rendering. Surely, then, before Mr D. committed himself to such a change in the Word of God, he should have known well his ground; but instead of this, with an audacity which cannot be sufficiently condemned, he puts an instrument into the hands of hundreds and thousands of simple Christians, which, in a vital passage, extinguishes one of the mightiest of divine truths."

The Church of Israel: A Study on Prophecy. By WILLIAM WILSON, M.A., late Vicar of Banbury. London: Hamilton, Adams, & Co. 1861.

THIS is an able book, full of information, with not a little of well-expressed thought. We had marked some passages for quotation, but we find that space is wanting.

The Great Exodus: or, The Time of the End. How Near are we to it? By the Rev. J. A. WYLIE, LL.D. London: J. Nisbet & Co. 1862.

WE differ materially from Dr Wylie in not a few points; but that shall not hinder us from saying, that this work is vigorously written, and well worth the reading. It is a book which is entitled to a longer and fuller review than we are able at present to give it. The author in his closing paragraph announces that he "does not look for the advent of the second person of the Godhead, but of the third person of the Godhead." We look for the advent both of the Son and of the Spirit; and we do not understand how or why those who so delight in the promised advent of the Spirit should not equally delight in the promised advent of the Son. Are the two things incompatible or contradictory?

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The Saviour: His Works and Gifts. By Rev. JOHN COX, Ipswich.

THIS work of Mr Cox is made up of six tracts, with the following titles:—Made Like unto His Brethren; The Man of Sorrows; Righteousness and Life; Justification Illustrated; The Holy Law of God; The Fatherhood of God displayed in the Gift of the Holy Spirit to all who ask. These are written with great point and clearness. They embody the scriptural doctrine on these momentous subjects in opposition to the unscriptural teachings of Mr Darby's followers. We meant to have quoted largely from them, but are hindered from want of room.

Extracts.

The Cave of Machpelah.

JERUSALEM, *April* 9.—You, and many others, will doubtless take a deep interest in hearing that the entrance of the Prince into the mosque of Hebron has been effected. I will not trouble you with the long negotiations which preceded the event. Mr Finn, the English Consul at Jerusalem, had prepared the way by requesting an order from the Porte for this purpose. The Vizierial letter, which was sent instead of a firman, left the matter to the discretion of the Governor of Jerusalem. The Governor, as long as he could, refused to take upon himself the responsibility of a step which had hitherto no precedent, even in the visits of royal personages. By the mingled firmness and moderation of General Bruce in representing the Prince's wishes, and, I must add, through the adroitness of our interpreter, Mr Noel Moore, the Governor's reluctance was at last overcome; and, on condition that the Prince should be accompanied only by a very small number, he consented to guarantee the safe inspection of all that was accessible to Mussulmans themselves. On this understanding the Prince and his suite proceeded to Hebron. We were joined by Dr Rosen, well known to travellers in Palestine from his profound knowledge of sacred geography, and, in this instance, doubly valuable as a companion from the special attention which he has paid to the topography of Hebron and its neighbourhood. On our arrival we found that the Governor had made every preparation for the safety of the experiment. The approach to the town was lined with troops; guards were stationed on the housetops. The royal party, which, by the final arrangement of the Governor, comprised the members of the Prince's immediate suite, was conducted by a body of soldiers up to the entrance of the sacred enclosure. It is possible that these preparations were caused by excess of caution. In point of fact, there was no appearance of disaffection on the part of the population, beyond their absence from the streets as we passed; nor was there the slightest overt act of hostility or insult.

You, who know the spot so well, will have followed us to the point where inquiring travellers have from generation to generation been

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checked in their approach to this, the most ancient and the most authentic of all the holy places of the Holy Land. Let me for a moment recapitulate its history. On the slope of that hill was, beyond all question, situated the rock with its double cave which Abraham bought from Ephron the Hittite as his earliest possession in Palestine. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah," (Gen. xlix. 31;) and thither, when he himself died on the banks of the Nile, his body, embalmed with all the art of Egypt, was conveyed, with a vast Egyptian escort, to the frontiers of the Holy Land, and deposited, according to his dying wish, "with his fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan," (Gen. xlix. 29, 30.) Of all the great patriarchal family, Rachel alone is absent, in the tomb selected for her by Jacob on the spot where she died on the way to Bethlehem. We are not left to conjecture the reverence that was paid to this spot when the descendants of Abraham dwelt in the country and occupied it as their own. Josephus expressly informs us that it was surrounded by them with vast walls, existing even to this day. That these walls are the massive enclosures on the exterior of which so many eager eyes have been fixed in our own times can hardly be doubted. Their size, their bevelled frames, their agreement with the description of Josephus, which became still more conspicuous as we approached them close at hand, and saw, more distinctly than could have been otherwise possible, their polished, well-wrought surface, accords with an early Jewish origin, and with no other. But beyond this has hitherto been a matter, if not, indeed, of total ignorance, yet of uncertainty even more provoking than ignorance itself. From the accounts of the pilgrims of the seventh and eighth centuries we learn that already by that time a Christian church had been erected within the Jewish enclosure. This church, after the expulsion of the Christians by the Mussulmans, was known to have been converted into a mosque. Whether the cave was *visible* within the building is a matter on which the mediæval visitants to the spot vary so widely as to leave us in complete doubt. But that it lay within was never questioned by any, whether Jew or Mussulman; and the tremendous sanctity with which these last occupants have invested the spot is, in fact, a living witness of the unbroken local veneration with which all three religions have honoured the great patriarch, whose title has, in the mouths of the native population, long superseded the ancient appellation of "Hebron," now called by no other name than "El-Khalil"—"The Friend of God." Within this sacred precinct, accordingly, for six hundred years no European, except by stealth, has ever set foot. Three accounts alone have in modern times given anything like a description of the interior:—one, extremely brief and confused, by an Italian servant of Mr Bankes, who entered in disguise; another by an English clergyman, (the Rev. Vere Monro,) who does not, however, appear to speak from his own testimony; and a third, more distinct, by Ali Bey, a

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Spanish renegade. While the other sacred places in Palestine, the mosque at Jerusalem, and the mosque at Damascus, have been thrown open at least to distinguished travellers, this still remains, even to Royal personages, hermetically sealed. To break through this mystery, to clear up this uncertainty, even irrespectively of the extraordinary interest attaching to the spot, will, I have no doubt, appear to many an object not unworthy of the first visit of a Prince of Wales to the Holy Land, and as such it has been felt by his Royal Highness and by those who have accompanied him on the present occasion.

To resume my narrative, which I will confine as much as possible to such points as need not involve a discussion of mere antiquarian details. At the head of the staircase, which by its long ascent shewed that the platform of the mosque was on the uppermost slope of the hill, and therefore above the level where, if anywhere, the sacred cave would be found, we entered the precincts of the mosque itself, and were received by one of its guardians, a descendant of one of the companions of Mohammed, with the utmost courtesy on his part, though not without deep groans from some of his attendants, redoubled as we moved from one sacred spot to another. We passed (without our shoes) through an open court into the mosque. With regard to the building itself, two points at once became apparent; first, that it had been originally a Byzantine church. To any one acquainted with the Cathedral of St Sophia at Constantinople, and with the monastic churches of Mount Athos, this is evident from the double narthex or portico, and from the four pillars of the nave. Secondly, that it had been converted at a much later period into a mosque. This is indicated by the pointed arches, and by the truncation of the apse. This building occupies (to speak roughly) about one-third of the platform. I proceed to describe its relation to the sepulchres of the patriarchs. It is the innermost of the outer porticoes, which contain the two first. In the recess on the right is the alleged tomb of Abraham; on the left, that of Sarah; each guarded by silver gates. The shrine containing the tomb of Sarah we were requested not to enter, as being that of a woman. The shrine of Abraham, after a momentary hesitation and with a prayer offered to the patriarch for permission to enter, was thrown open. The chamber is cased in marble. The tomb consists of a coffin-like structure, like most Moslem tombs, built up of plastered stone or marble, and hung with carpets—green, embroidered with gold. The three which cover this tomb are said to have been presented by Mohammed II., Selim I., and the late Sultan, Abdul Medjid. I need hardly say that this tomb (and the same remark applies to all the others) does not profess to be more than a cenotaph, raised above the actual grave which lies beneath. But it was impossible not to feel a thrill of unusual emotion at standing in a relation so near to such a spot—an emotion, I may add, enhanced by the rare occasion which had opened the gates of that consecrated place (as the guardian of the mosque expressed it) "to no one less than the eldest son of the Queen of England." Within the area of the church or mosque were shewn, in like manner, the tombs of Isaac and Rebekah.

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They differed from the two others in being placed under separate chapels, and closed, not with silver, but iron gates. To Rebekah's tomb the same decorous rule of the exclusion of male visitors naturally applied as in the case of Sarah's. But, on requesting to see the tomb of Isaac, we were entreated not to enter, and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in the case of his far less eminent son, were answered that the difference lay in the characters of the two patriarchs:— "Abraham was full of loving-kindness; he had withstood even the resolution of God against Sodom and Gomorrah; he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha (as conqueror of Palestine) had endeavoured to enter, he had been driven out by Isaac, and fell back as if thunderstruck." The chapel, in fact, contains nothing of interest; but I mention this story both for the sake of the singular sentiment which it expresses, and also because it well illustrates the peculiar feeling which (as we were told) had tended to preserve the sanctity of the place—an awe amounting to terror of the great personages who lay beneath, and who would, it was supposed, be sensitive to any disrespect shewn to their graves, and revenge it accordingly.

The tombs of Jacob and Leah were shewn in recesses corresponding to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosque. Against Leah's tomb, as seen through the grate, two green banners reclined, the origin and meaning of which were unknown. The gates of Jacob's shrine were opened without difficulty, but it calls for no special remark.

Thus far the monuments of the mosque adhere strictly to the biblical account, as given above. The variation which follows rests, as I am informed by Dr Rosen, on the general tradition of the country, (justified, perhaps, by an ambiguous expression in *Josephus*,) that the body of Joseph, after having been deposited first at Shechem, (Josh. xxiv. 32,) was subsequently transported to Hebron. But the peculiar situation of this alleged tomb agrees with the exceptional character of the tradition. It is in a domed chamber attached to the enclosure from the outside, and reached, therefore, by an aperture broken through the massive wall itself, and thus visible on the exterior of the southern side of the wall. It is less costly than the others, and it is remarkable that, although the name of his wife (according to the Mussulman version, Zuleika) is inserted in the certificates given to pilgrims who have visited the mosque, no grave having that appellation is shewn. No other tombs were exhibited in the mosque. Two, resembling those of Isaac and Rebekah, which were seen (by one of our party only) within an adjacent smaller mosque, were afterwards explained to us as merely ornamental.

It will be seen that up to this point no mention has been made of the subject of the greatest interest to all of us, namely, the sacred cave itself, in which one, at least, of the patriarchal family may still

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be believed to repose intact—the embalmed body of Jacob. It may be well supposed that to this object our inquiries were throughout directed. One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guardians of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cavern of Machpelah. This was the only aperture which the guardians recognised. Once, they said, 2500 years ago, a servant of a great king had penetrated through some other entrance. He descended in full possession of his faculties, and of remarkable corpulence; he returned blind, deaf, withered, and crippled. Since then the entrance was closed, and this aperture alone was left, partly for the sake of suffering the holy air of the cave to escape into the mosque, and be scented by the faithful; partly for the sake of allowing a lamp to be let down, by a chain which we saw suspended at the mouth, to burn upon the sacred grave. We asked whether it could be lighted now. "No," they said; "the saint likes to have a lamp at night, but not in the full daylight." With that glimpse into the dark void we and the world without must be content to be satisfied. Other entrances may exist, or have existed, and the knowledge we have acquired of the different parts of the platform would enable us to indicate the points where such apertures might be expected. But, for the present, it was the full conviction of those of the party best qualified to judge that no other entrance is known to the Mussulmans themselves. The unmistakable terror, to which I have before alluded, is of itself a guarantee that they would not enter into the cave even if they could, and the general language of the Arabic histories of the mosque is in the same direction.

The results of the Prince's visit may, perhaps, be disappointing to you and to those who hoped for a more direct solution of the mysteries of Hebron. But they are, I am convinced, all that can be at present obtained; and I will, in conclusion, draw attention to two or three indirect benefits which may be derived from the use which has been made of this great opportunity. In the first place, by our entrance the first step has been taken for the removal of this bar of exclusion from this most sacred and interesting spot. Had the Prince and his advisers shrunk from pressing the claim which the Turkish government had conceded, or had the Pasha of Jerusalem persisted in repudiating the responsibility which his government threw upon him, the doors of the mosque would have been closed with a still firmer hold than before. As it is, although the relaxation may be slight and gradual, and although the advantage gained must be used with the utmost caution and forbearance, yet it is impossible not to feel that some effect will be produced even on the devotees of Hebron when

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they feel that the patriarchs have not suffered any injury or affront, and that even Isaac rests tranquilly in his grave. And Englishmen may fairly rejoice that this advance in the cause of religious tolerance and of Biblical knowledge has been attained in the person of the heir to the English throne, out of regard to the position which he and his country hold in the Eastern world.

In the second place, it will be a considerable gain to future inquirers that a survey of the mosque has been taken (however imperfectly) by persons who saw it, not in disguise, or by stealth, but at leisure, and with their attention fixed on the objects most to be sought for. Perhaps the above account contains little more than might be gleaned from those of the early pilgrims, or Ali Bey. (The latter narrative in particular is, as you will see, substantially corroborated.) But it enables us to understand them better, to correct their deficiencies, and to rectify their confusion. To do this in the present letter would require more time and space than I can command; but I am surprised to find how much light this short inspection has thrown on passages which before seemed to me irrecoverably dark. Dr Rosen, you will also be happy to hear, has, with the help of one of our party, constructed a ground plan of the whole platform, and I trust that these results, in his hands, and in the hands of other Biblical students, will serve to render the Prince's visit not merely an occasion to be long remembered with gratitude by those whose entrance was thus facilitated, but a real advance in the knowledge of this world-renowned spot. The existence and exact situation of the cave, the closer view of the ancient enclosure within and without, the origin and arrangements of the mosque, the precise relation of the different tombs to each other, and the general conformity of the traditions of the mosque to the accounts of the Bible and of the early travellers are now for the first time clearly ascertained. To explore the recesses of the cave, and to discover within them (if so be) the embalmed remains of Jacob must be reserved for another generation, for which this visit will have been the best preparation.

P.S.—It may be observed that the shrines of Isaac and Rebekah, standing as they do in the centre of the mosque, occupy a position altogether unusual in Mussulman buildings, where the corners are the places of honourable burial. This and their peculiar structure would lead us to suppose that they stand on the exact sites described by the early Christian pilgrims. The belief of the guardians of the mosque is, that the massive enclosure was built by genii under the direction of Solomon. The mosque they ascribe to the Egyptian Sultan Kalarun. They account for the tomb of Joseph by saying, that his body was buried in the Nile for 1005 years, after which the secret was revealed to Moses by an Egyptian, on condition that Moses should marry his daughter. Moses did so, and carried off the body to Hebron. It would seem from the account of Arculf that there were seven tombs there in his day, but the seventh was that of Adam. The tradition of Adam's burial in Hebron, however, appears to be a Christian (not

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a Mussulman) tradition, founded only on the Vulgate. It occurred both to Dr Rosen and myself that Arculf's expression about the low wall (*humili muro*) might be explained by his having seen it only from the inside of the platform, whereas modern travellers have seen it only from the outside, where its height is much more striking.—*Times.*

Remarkable Baptism at Futtehgur.

Some months ago the Rev. Mr Scott, American missionary at Futtehgur, wrote as follows regarding Mohun Lall. He says:—"Mohun Lall was formerly a teacher in one of our schools, where he learned something of Christianity, but remained careless of it until the mutiny, when he was thrown out of employment. He then retired to his own village, where he read and studied the New Testament to such good purpose, that he seems to have committed a great part of it to memory, and his knowledge of the doctrines of the gospel is very extensive. He has often expressed his desire and determination to be baptized, but something still keeps him back. The truth is, he wishes to be baptized, but still retain his caste; not that he cares for it himself, he says, but he thinks he may be much more useful in bringing others to Christ. He is a Brahmin, and he says that many of his brethren would come over with him. I hope that he is a Christian, and that he will yet be baptized. In everything except baptism he makes an open profession of his belief in Christianity, and he has no hesitation in preaching Christ publicly in the bazaar, as he has done in my presence, and as I have heard in numerous instances he does. He is well known in this region, and his influence seems to be great. Since coming out on this tour, I have met with two men who have attributed their convictions of the truth of Christianity to conversations they have had with him. Mohun Lall believes that the coming of Christ is very near, and that there are many indications of His approach. In this belief he brings in the Hindoo anticipations to the aid of Christianity. The great world's heart yearns for a Deliverer. This prophetic yearning, this instinctive prophecy of the human heart, exists nowhere more strongly than in India, and has found expression in a peculiar prophecy respecting the tenth avatar. There are some remarkable particulars in this prophecy. It states that a nation shall come from the far west, and after subduing all Hindostan, shall reduce the people to one caste, and then the Kalanki avatar shall make his appearance. This Mohun Lall uses and turns with great effect to the advantage of Christianity."

We learn from the *Bombay Guardian* that this very person, Mohun Lall, has recently been baptized by Mr Scott at Futtehgur. The place was immensely crowded. Mohun Lall, after receiving baptism, stood up and made a fine speech to the people surrounding him, pointing out to them the superstitions in which they were involved, and advising them to implore the assistance of the Almighty to lead them to the true religion.

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Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

Sir,—Having lately had the opportunity of looking over several of the past numbers of your publication, including the last—that for April—I find that, although professing not to belong to the Futurist school, yet you hold, and take for granted, one of the leading, and, I will add, the most objectionable tenets of that school,—namely, that the Man of Sin and Son of Perdition, of 2 Thess. ii., has not yet been revealed; and that when he is revealed, he is to continue for three years and a half, until Christ comes, the second time, to destroy him. Now, Sir, I believe, as well as you, that it is the personal coming the second time, in glory and majesty, of the God-man Jesus Christ that shall annihilate, and send to his own place, in the lower parts of the earth, that Wicked, or Lawless One, who had previously dared to sit as God, or His representative and vicar, in the temple of God, shewing himself there as God—an *alter Deus in terris*. But I differ from you widely, and *toto cœlo*, respecting his not having yet been revealed. The time for his revelation was fixed by St Paul for that when a certain letting or withholding power, or person, should be taken out of the way. That Wicked One, who should not only break God's law, the Decalogue, but should *mutilate* and set it aside, (ὁ ἄνομος,) was then, when the stage was thus cleared for him, to be revealed—then or never—whose coming should be with all earthly power at his back, having brought all kings and emperors under his yoke, and with signs and lying wonders, or false and pretended miracles, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. Now, Sir, it is well known, and undeniable, from Church history, and the writings of the so-called Fathers, who lived before, or up to the time of the fall of the Roman Empire in the West, (which is the *theatrum apocalypticum*,) that the belief universally prevailed that the *oral* instruction of St Paul upon this subject, to which he here (ver. 5, 6) refers, was, that the τὸ κατέχον, and the ὁ κατέχων, which he names thus as an obscure intimation,—it being not safe or prudent then to speak more plainly,—were nothing else than the imperial government at old Rome, and the presence of the Emperor there.* For as long as the court of the Emperor remained at its ancient seat, the development of this worse tyranny that was to come, of ecclesiastical and spiritual despotism over men's *consciences*, was impossible. And now, Sir, as Dr Wylie has well observed, in his "Pilgrimage to the Alps and the Tiber," does not the ruined palace of the Cæsars, tenanted, amid kitchen gardens, by the owls and the bats, bear a witness, which may be overlooked, but cannot be gainsaid or confuted, that this prediction, concerning the taking away of that which letted, and of him that letted, has been to the letter fulfilled? We are, then, certainly, and without the possibility of being mistaken, to look in history for the revelation of Antichrist, or the Man of Sin, (for they are all one,)

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* Therefore, as we are informed by some of the early writers, such as Tertullian and Jerome, the Christians of their day were wont, in their public prayers, to put up petitions for the lengthening of the prosperity of the Roman Empire, cruel and persecuting as it was, as well knowing, *from this very passage* in 1 Thess. ii., that when it should be taken out of the way, a worse and more dangerous enemy was to appear.

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shortly after the final removal of the imperial government from Rome to Constantinople, and the subversion, or wounding unto death, of the short-lived seventh head of old Rome by the Goths. This head, which arose with Honorius, the younger son of the great Theodosius, in 480, is said to be short lived, (as we judge of all things by comparison,) because it continued for less than a century, until 576, when Momyllus, or Augustulus, the last of that line of the Cæsars, was deposed by the barbaric king of the Heruli; whereas the same seventh head, revived, and as an eighth, in the person of Charlemagne and his successors, until 1806, continued, by antithesis, for a long space, of more than a thousand years, of a pretended theocracy, or Satanic-forestalled millennium.

And how remarkably and appropriately do the designations of "Man of Sin" and "Son of Perdition" suit this Wicked, or Lawless One—how admirably, as we may say, does the cap fit him! He is called by the two worst names that belong to the Scriptures of the Old Testament and of the New—the former, after Jeroboam the son of Nebat, and his successors, who made Israel to sin by the worshipping of the calves, the symbols of the Aleph, or First, which they set up at Bethel and at Dan; and the latter, after Judas, the son of Iscariot, who betrayed the Son of man with a kiss, and under the mask of a friend! Thus the bishops of Rome, exalting themselves above the temporal power throughout the full plurality of kingdoms into which the western empire of Rome was broken up, having still its nominal feudal head, from the time when they threw all their influence and power, in the controversy about the worship of images, into the *Iconduliistic* scale, became, each of them in succession, like the kings of Samaria of old, "the Man of Sin" of the New Testament, making the surrogated Israel, taken from among the Gentiles, to sin, by worshipping the crucifix, the symbol of the Lion of the tribe of Judah, the Second Person in the ever-blessed Trinity; even as the earlier apostates worshipped the ox, the symbol of the First. And as Judas Iscariot, the son of Simon, was not an open enemy, but a pretended friend, (which is worse,) who for money delivered his Master to be mocked and put to death by the Romans, while professing to be His disciple, and to care for the poor more than all the rest; so the Popes, from Gregory the Great downwards, while calling themselves the holiest of the holy people, among whom, like Diotrephes, they sought to have the pre-eminence, and in their proper persons to represent Christ upon earth, and to reign in His stead, (that is, to be Antichrist,) have betrayed Him and His cause into the hands of infidelity, and caused the way of truth itself to be evil spoken of. With the revival of letters in the fifteenth century, the misteaching of Rome would have brought on an age of wide-spread incredulity but for the Reformation; and since the Reformation, in the present day, nothing can save Christianity, under God, from being universally repudiated with scorn by the educated in all countries of Christendom where the Reformed religion is unhappily unknown, but a more open severance, on the part of the Reformed, of the religion of the Bible from the religion of the priest, and of the Church of Christ from the synagogue of the Man of Sin, and of the Antichrist.

It is a capital mistake, and, I will add, a fatal one, yet, alas! how common, to take for granted that the worst and most dangerous enemy that Christianity should have, or has to encounter in this world, is scoffing infidelity. That it is a monster, I grant, whose name is *Death*, with its dart. But its mother, *Sin*, upon whose body the devil has engendered it, is far more to be feared than he. He is short-lived; for both the *man* and the *woman* (and especially the latter) is a religious animal, which must have a religion, as the history of the French Revolution shews. But sin, or superstition, is long-lived, and, left to itself, would last as long as ignorance lasts. Death has set up the guillotine,—perhaps the most merciful way of putting people to death,—but sin, or superstition, has set up the Inquisition, which causes its victims to

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suffer a thousand deaths instead of one. And I agree with Prescott in his "History of Ferdinand and Isabella," where he says, speaking of Pope Alexander VI., that "his history may be thought to prove that, of all human infirmities, or rather vices, there is none productive of more extensive mischief to society than fanaticism. The opposite principle of atheism, which refuses to recognise the most important sanctions to virtue, does not necessarily imply any destitution of just moral perceptions, that is, of a power of discriminating between right and wrong in its disciples. But fanaticism is so far subversive of the most established principles of morality, that, under the dangerous maxim, 'For the advancement of the faith all means are lawful,' which Tasso has rightly, though perhaps undesignedly, derived from the spirits of hell, it not only excuses, but enjoins, the commission of the most revolting crimes as a sacred duty. The more repugnant, indeed, such crimes may be to natural feeling, or public sentiment, the greater their merit from the sacrifice which the commission of them involves. Many a bloody page of history attests the fact, that fanaticism, armed with power, is the SOREST evil which can befall a nation." Finally, the pasture of the worm, infidelity, is the carcase of a corrupt and lifeless Church, which, when consumed, leaves its worm to die of inanition,—as the Church in France could not withstand the sneers and sarcasms of the school of Voltaire, while the religion of the Bible, as restored to England by the Reformation, can oppose facts to sophisms, and boldly challenge the viper to bite, and break his teeth upon, the file. The era, therefore, of the temporary triumph of infidelity in France was the era of the revival of evangelical religion in England, and of the formation of the Bible and other kindred societies, which are now engaged in the evangelisation of the world.

The name of "that Wicked" being in the original, not ὁ πονηρὸς, but ὁ ἄνομος, fastens its application unescapeably upon the Papacy, which, according to Dan. vii., has "thought to change both times and laws:" times, by forestalling and producing a parody upon the future kingdom of Christ and of the saints; and laws, by expunging from his catechisms upon the Decalogue, and from the Decalogue itself, that commandment which is especially levelled against his specific sin, which constitutes him "the Man of Sin." And instead of his continuing only for three years and a-half, which is taken for granted in a long article in your last, or April Number, it is evident that this "time, two times, and the dividing of time," which under such a variety of modes of expression meets our eye in the prophecies of Daniel and of St John, *must* be interpreted upon the principle laid down in Ezek. iv. 6, of "a day for a year, a day for a year." We are shut up, I say, to this necessity. For it has been already *proved*, that the letting power, or person, which hindered the development of this mystery of iniquity (ἀνομιας) even in the lifetime of the apostle Paul, was that of the Cæsars. Now, if the Man of Sin be not even yet revealed, then it follows that the person who holds him back (for if one be an individual, so is the other) must now have attained to an age thrice that of Methuselah! *Credat Judæus.* If we ever had a *reductio ad absurdum,* we have it here. I trust, and feel confident, therefore, dear Sir, that, your object in conducting and editing the *Quarterly Journal of Prophecy* being, simply, the desire thereby to promote the cause of truth, for which purpose you solicit the prayers of all who are engaged with you in the same cause, you will give an impartial and candid consideration to what I have here written, and as soon as convenient give it publicity. And I do anticipate, that ere long, among the diligent and prayerful students of prophecy, the speculations of Futurism—as untenable as those of Præterism—(both of them originating with the Jesuits, for the purpose of warding off the blow which the sound and *inductive* interpretation of prophecy inflicted upon their system of imposture)—will be with one consent abandoned, and that all the other churches of the Reformation will subscribe at last to the

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80th Article of our IRISH Church, as drawn up by the pen of "*James Armachanus*," wherein it is set forth—impugn it who lists—that, "so far from taking the Pope for the visible head of the visible Church of Christ upon earth, we doubt not but that he is that Man of Sin, and Son of Perdition, whom the Lord will consume with the breath of His mouth, and destroy by the brightness of His coming." *—I am, Sir, your obedient servant, W. D.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—For some numbers past of your interesting Journal of Prophecy, I have been on the look-out for some idea, or suggestion, or even something *more*, from one of your many correspondents, or an *article* from some of your numerous contributors, with reference to the heavenly tabernacle; a subject that has occupied my own mind for a considerable time, and made me long to find a pulse beating in unison with my own, but, at the same time, with ability and heavenly teaching to handle the sacred matter as it deserves.

Not observing anything of the kind, and still anxious to evoke a spirit of inquiry, if you will indulge me with a little space in your valuable Journal, which I hope I have appreciated for some dozen years, I will endeavour, under the Divine blessing, to express something of what I *mean*, and the view I have been led to take; just as water of an inferior quality is poured into a dry pump, in order to elicit the purer element for diffusive benefit.

I would suggest, in the first place, that the tabernacle shewn to Moses in the mount (who was emphatically commanded by God, in verses 6 and 40 of the 25th chapter of Exodus, to *look* that he make the "worldly sanctuary," or tabernacle, after its pattern, both as to form and the instruments contained in it) was *not* a sketch or architectural plan of a building, such as we are wont to see portrayed by engineers or architects for public or private purposes, but a *tangible* structure in a locality; and, in the next, may be presented at a future time as the antitype itself, in which are *now* being carried on the priestly office of Christ the Anointed One, which, under the law, those priests who offered gifts according to it, and served unto the example and shadows of heavenly things, had to be supplied with the *figure* on earth.

"Christ hath obtained a more excellent ministry," "being come an high priest of good things *to come*, [not yet developed,] by a *greater* and *more perfect tabernacle*, not made with hands, that is to say, not of this building,"—not of man's construction, no more than the two tables of stone presented to the same Moses, who found *them* substantial enough to dash them to pieces!

We read that Moses sprinkled with blood both the tabernacle and all the vessels of the ministry, shewing that it was necessary that the *patterns* of things in the heavens (or things made after the pattern of *things* in *the heavens*) should be purified with the blood of animals; but the *heavenly things themselves*, with better sacrifices than these: "Christ is not entered into the holy place *made with hands*, which are the *figures* of *the true;* but

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* Since the above was written, I have looked into the Assembly's "Confession of Faith," and there find, in perfect harmony with the 80th Article of the Irish Church, as framed by Archbishop Ussher, the following:—"There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is *that antichrist, that man of sin, and son of perdition*, that exalteth himself in the church against Christ, and all that is called God."—*Chap. XXV. Of the Church.*

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into heaven itself, now," as our great High Priest, "to appear in the presence of God for us." Was it not from the earthly tabernacle the high priest under the law came forth to bless the people? Then, surely, the *figure* of the *true* must have reference to a future tabernacle.

I never care to read prophetical programmes, and I would fear presuming to *pen* one. I would jot down, as far as I can see, well-contested passages, leaving it to the Lord to place them in their own fair form, in His own good time. I would not like to see the real students of prophecy, that most heavenising of all studies, after meditating upon the *finished work*, deterred from contemplating the heavenly tabernacle in connexion with the New Jerusalem, descending from God out of heaven, when the great voice proclaims, "Behold the tabernacle of God is with men;" because the dimensions are not exactly the same. "Stretch forth the curtains, lengthen thy cords, strengthen thy stakes," refers to *enlargement* either to the spiritual church or the material, composing a tabernacle or tent. Josephus describes the tabernacle as "not at all differing from a moveable and ambulatory temple;" and it must have had a grand significance, a something more than the creating of a mere temporary and fading accommodation, when the selection of the architects was not left to Moses, but *especially* named by God himself. The significance of names must not be overlooked, and "Bezaleel," or "*the shadow of God*," and of the tribe of Judah, too, deserves notice.

The tabernacle, descending from God out of heaven, may be to Nathanael the fulfilment of that glorious promise, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Like Jacob's vision of the ladder—the top in heaven, the bottom on earth—angels ascending and descending; blessed type of the human and divine nature of the Lord Jesus, who, with His community of saints in the descending tabernacle, may present to multitudes of His believing people, as well as to Nathanael, this unutterable manifestation of mutual communication!

Dwelling in the heavenly tabernacle seems to have been the joyful hope and assurance of the apostle Paul, when contrasting it with his own earthly tabernacle, in which he "groaned, being burdened, earnestly desiring to be clothed upon with the house *from* heaven." He did not want to be *un*clothed by the natural process of dying, but to be clothed *upon*, changed in the twinkling of an eye, translated into the tabernacle *from* heaven, that mortality might be "swallowed up of life."

This descent of the tabernacle from God to be with men seems to be the last scene on the stage, just as the feast of tabernacles is the last feast—the ingathering of the whole sacred harvest. No more need of "letting fall handfuls, of purpose" for the poor gleaning Gentiles. In the sight of the great gardener "there is neither Jew nor Gentile, bond nor free, but Christ, all and in all."—Yours, &c., E. B.

[Mr Turner's letter was received too late for insertion this quarter.—Ed.]

Poetry.

TO THE MARK.

'Tis a sharp rugged hill, that seems to mock
The climber's strength and skill, where rock on rock
Shoots sternly upward to the bending skies;—
Yet right in front of thee its steeps arise,—
And thou must climb!

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Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayst enter in.
Oh, watch and pray!

Soon shall the voice be heard, "Behold, I come,"
That calls thee upward to thy glorious home—
That bids thee leave these vales, and take swift wing
To meet the hosts of thy descending King;—
And thou must rise!

'Tis a thick throng of foes, afar and near;—
All hell in front—a hating world in rear;
Yet flee thou canst not, victory must be won,
Ere fall the shadows of Time's setting sun;—
And thou must fight!

Gird on thine armour; face each weapon'd foe;
Deal, with the sword of heaven, the deadly blow;
Forward, still forward, in the fight divine,
Slack not the warfare till the field be thine.
Win thou the crown!

'Tis a fair crown which never can grow old;
A crown of heaven's own everlasting gold;
Wages of service render'd here below,
Reward of battle, for the conqueror's brow.
Win thou the crown!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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Art. I.—DARWIN ON THE ORIGIN OF SPECIES.*

Mr Darwin's aim in this treatise is to set aside the doctrine taught in the sacred Scriptures, and held almost universally by naturalists, that all the great families of the vegetable and animal world now have, and have had at every preceding stage of their existence, identically the same peculiar and distinctive natures that belonged to the originals from which they have descended, and that were imparted to them by the fiat of the Creator when he spoke them into being; and to substitute in its place the theory, that their present natures are essentially unlike those of the first organisms of which they are the offspring, and owe the characters that now distinguish them to the slow operation of subsequent and merely secondary causes. The question he debates is therefore not one of mere curiosity, but of fundamental interest; as, if he establishes his hypothesis, he not only convicts the Mosaic history of the creation of fatal error, and overthrows Christianity itself, which proceeds on the fact that man is in nature, and is to be in all ages identically the same being as the first pair from whom he descends; but subverts all human history also, and testimony in regard to the sameness of man in all ages, and the transmission by all the great families of the animal and

* The following article is from Mr Lord's (New York) *Theological and Literary Journal*, and is a review of a work entitled, "On the Origin of Species by Means of Natural Selection; or, The Preservation of Favoured Races in the Struggle of Life. By Charles Darwin, M.A., Fellow of the Royal, Geological, Linnæan, etc., Societies, Author of Journal of Researches during H.M.S. Beagle's Voyage round the World." New York: D. Appleton & Co. 1860.

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vegetable world of their several peculiar natures to their descendants, and divests the science of created entities of all stability and certainty. On his scheme, the present is no ground of deduction in regard to the past, nor of inference in respect to the future. Neither man nor any other race of beings can at any former era have been what they now are; nor can they be at any future stage of their endless progression.

Instead of this, the Scriptures teach that God originally created different kinds of vegetables and animals, and made their several natures such that each propagated its own specific kind:—"And God said, Let the earth bring forth grass [vegetables,] the herb yielding seed, the fruit-tree yielding fruit after *his kind,* whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass [vegetables,] herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself, after his kind: and God saw that it was good," (Gen. i. 11, 12.) The vegetables that were created are thus exhibited as of two great divisions: the first, comprising all herbs or plants whose structure is tender, and whose growth is completed in a single season or year; the other, all trees whose growth continues through a series of seasons and years, and whose substance is hard; and each is represented as consisting of many kinds—as numerous, it is implied, as those were that were in existence two thousand four hundred years after the creation itself, when the narrative was written; and each as yielding seed after its own kind, by which it perpetuated herbs or trees precisely like itself.

The living inhabitants of the waters, the air, and the earth were in like manner severally endowed with natures that differed from others, and that gave birth to offspring that were precisely like themselves:—"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them and said, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. . . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything

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that creepeth upon the earth after his kind: and God saw that it was good," (Gen. i. 20–25.) This enumeration embraces every species of living creatures, whether large or small, whether inhabiting the water, the land, or the air; and each division is exhibited as consisting of many kinds—all the kinds that belonged to those classes originally, or at the time the history was penned; and they were formed to be fruitful and multiply each its own kind.

Man, in like manner, was formed with a nature peculiar to himself, and invested with a dominion over all other living things: that implied both that his peculiar nature would be perpetuated in his offspring, and that their several distinctive natures would be transmitted and perpetuated in theirs:—"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man thus not only received a nature peculiar to himself and greatly superior to all other living creatures, and a nature that he was to retain and to transmit to his offspring, but his investiture with dominion over all other living things implies that they also were to retain their peculiar natures, and transmit them to their progeny. As his dominion was founded on his possessing intelligence, if either he lost it, or the animal tribes gained it, by a gradual evolution of their natures, he would naturally lose his dominion over them. The continuance of his power would depend on the continuance of the same relations between his and their nature which were the original ground of it.

The perpetuation of man's nature was indispensable, moreover, in order to the institution of a settled government over him. As his duties to God and to his fellow-creatures depended on his nature and relations to God and those creatures, it is manifest that that nature and those relations must remain essentially the same, in order to the institution over him of fixed and ever-obligatory laws. If his nature were perpetually changing, whether by advancing or receding in the kind, number, or strength of its faculties, his duties would necessarily

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vary proportionally in kind and degree. If his nature and relations to fellow-creatures were continually varying, his obligations would necessarily vary in a corresponding manner, and the administration under which he was placed would need to receive a proportional change in its prohibitions and demands.

But the peculiar administration which God instituted over man, by which Adam was made the head and representative of his posterity, and his obedience or revolt made to determine the moral condition in which they were to come into life, rendered the transmission of his distinctive nature to them indispensable, as it is an essential condition of such an office that the representative and they whom he represents should be of identically the same nature. This is shewn by the assumption by the Eternal Word of our nature, in order to his filling the office of the second Adam. In order that he might be and act as the head of the race, to recover it from the effects of the first Adam's fall, it was necessary that he should possess the same nature, assume the same relations as a subject toward God, be placed under the same law, subjected to tests of his allegiance of the same kinds, yield the same obedience that is demanded of men, and bear their penalty. But plainly, neither Adam nor Christ could be such a head and representative, unless the nature of the race remain the same. If portions of them are radically changed, if some lose their intelligence and sink to the rank of mere brutes, if others ascend above the sphere of humanity and acquire the nature of angels, it is manifest that neither Adam's nor Christ's nature could be any adequate representative of theirs. They would not be human, but a different order of beings. All the laws, accordingly, God imposed on the race, contemplated their continuing to possess precisely the same nature as Adam's and Eve's at the birth of their first offspring: such as the institution of marriage; the appointment of a religious worship with rites, that proceeded on the fact that all were to be sinners, and all were to be under the sentence of death; and the imposition of commands like those of the decalogue, which contemplated them as always to sustain the same relations to God and to one another, to possess the same passions, be exposed to the same temptations, and suffer the same shapes of evil. The same great truth entered with equal distinctness into every measure of the work of redemption. In order that Christ could, in His human nature, represent every individual of the race, it was necessary that His nature should be the same as theirs; in order that His obedience could be an

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obedience in their place, it was necessary that it should be a perfect obedience in their nature, and such as they are bound to render; and in order that His death could be a death in their stead, it was necessary that it should be endured in their nature and be the penalty of their sin.

On the other hand, the divine institutes that related to other living creatures all proceeded on it as a settled truth that those creatures were to continue to possess the same natures as were peculiar to them at the time of their enactment: such as the prescription of sheep, and goats, and cattle, and doves, and pigeons for sacrifices, and the prohibition of all others; and the appropriation of certain animals for food, and the preclusion of others from that use. As those injunctions and prohibitions were founded on the nature of those animals, their adaptedness to the end for which they were instituted, and the obligation of the law from age to age and century to century, for thousands of years, depended on the perpetuation of the animals with their distinctive peculiarities of nature. All the rites, commands, and promises that relate to vegetable offerings and food, proceed likewise on it as a truth that they are for ever to continue to be of the same identical natures. Such are the great pledges to Adam and Eve of the herbs and fruits of the earth as food; to Noah and his family of an endless continuance of successive seasons, seed-times and harvests; and such as the commands and promises to the Israelites in respect to their barley and other grain harvests, their olive, fig, and other fruit-bearing trees, and their vineyards.

It is indubitable, therefore, that the Most High has proceeded, and proceeds in all the measures of His administration over the world, and especially in the work of redemption, on it as a certainty that man is to possess, through all his successive generations, identically the same nature as that of the first pair, and that all other living beings and vegetable forms are to transmit to their successors, from age to age, precisely the same nature as that which their originals received from the hand of the Creator.

And this great characteristic of the living natures of our world has been exemplified in all their history to the present time. They consist now of the same four great classes as at first—those that have their origin and life in the waters; those that have wings and fly in the air; those that creep and walk the land; the man who bears the image of God, and has dominion over the earth and all its other inhabitants. And the distinctive natures of these four classes have been, and are,

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wholly incommunicable to one another. Each only produces creatures of its own kind. No other beings ever spring from the union of human beings but human beings, and human beings of identically the same distinctive nature as their parents. No other animals ever spring from four-footed beasts of the same kind but four-footed beasts of that kind; none from reptiles but reptiles; none from insects but insects; none from the inhabitants of the waters but inhabitants of the waters; none from the fowls of the air but fowls of the air. And this great law holds equally of all the great families into which those great classes of the animal world are divided. The whale gives birth only to the whale; the shark only propogates sharks; the crocodile, crocodiles; the herring, herrings; and so throughout. No instance is known of any one of the innumerable orders that people the waters, giving birth to progeny that are not of identically the same nature as themselves.

And so also of the birds of the air. The eggs of the eagle never yield any other young than eagles; the eggs of the ostrich never any other than ostriches; the brood of the condor are condors; of the heron, herons; of the peacock, peacocks; and the thrush, the nightingale, the jay, the robin, the wren, the humming-bird, only yield progeny of their own several natures.

So also of the inhabitants of the land. The elephant never pairs with any but its own kind, and never yields any other progeny than elephants; and so of the camel, the giraffe, the lion, the buffalo, the deer, the ox, the sheep, the hog; nor does the horse and the ass, when pairing with their own kind, ever give birth to offspring except of their own identical nature.

This law thus holds universally that creatures of the same kind give birth only to offspring of their own distinctive nature. The law holds also almost absolutely, that creatures of different kinds never unite and propagate; and a small number that are exceptions, of which the horse and the ass are the chief, yield a mixed progeny that cannot perpetuate itself. And this is verified not only by the observation and convictions of men generally of the present time, but of all past ages. All the laws which men have ever instituted for their government, whatever may have been the age or the nation in which they had their origin, have contemplated man as identically the same being in nature, sustaining essentially the same relations, owing much the same duties, exposed to the same temptations, and liable to the same physical evils. All historians have drawn precisely the same picture of his

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mind and his body, his passions and his actions, his enjoyments and his miseries, his life and his death. Moses, David, Solomon, Homer, Herodotus, Thucydides, the Greek and Latin orators and dramatists, painted him as exactly the same being as he is now. The sculptures and drawings of the Assyrians, Babylonians, and Egyptians, and the statues and paintings of the Greeks and Romans, exhibit him as of identically the same form, size, acts, and expression as in the present age.

The descriptions also in the Pentateuch, and other most ancient parts of the Hebrew Scriptures, of the animals appointed for sacrifice, and others, as the horse, the ass, the camel, the lion, the bear, the fox, the hart, the eagle, the raven, the owl, exhibit them as of the same nature as those that now bear the same names; and the animals described by Aristotle are exactly the same in nature as those bearing the same names that now inhabit the land and sea of Greece and Asia Minor; and those depicted by Virgil and Pliny, the same as those of the present day that inherit their name.

This constancy of animals to the nature of their progenitors, this undeviating transmission by them of their distinctive peculiarities unaltered to their offspring, observed and acted upon by mankind of all generations, has been recognised and held by naturalists generally to be the law of their being. It is the faith, our author admits, with but two or three exceptions, of the whole body of eminent men who have made it a subject of special study.

Mr Darwin, however, denies it. He believes in no such constancy in the nature either of animals or plants. He maintains that none of the living creatures or vegetables that now inhabit the earth have even essentially the same natures as the originals from which they are descended. Instead of being, by the law of descent, identically what their originals were by the creative fiat that gave them being, he holds that they owe their distinctive peculiarities to a gradual modification of those primary natures by casual and perpetually varying second causes.

He thus holds that not a single species of the organised beings that now inhabit the earth has the nature of the original from which it has descended, and that most have but a very slight touch of it. If all animals descended from but four or five progenitors, the modifications through which they have passed must have extended to all the essential elements of their bodily and psychical natures. Their instincts, their appetites, their passions, must have undergone as great

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changes as their organisation and their mode of life. How radical he holds their transmutations have been is seen from his intimation that the horse may be a modification of the tapir, or the tapir of the horse, or that perhaps both may have descended from a common parent of a still different nature, and his avowal that he can believe that the whale was wrought by "natural selection" from a bear. "In North America the black bear was seen by Hearne swimming for hours with widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competition did not already exist in the country, *I can see no difficulty in a race of bears* being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, *till a creature was produced as monstrous as a whale.*"—(P. 165.)

Man has, of course, on Mr Darwin's theory, been the subject of these modifications in common with all other living creatures, and descended therefore from a progenitor essentially unlike himself, and perhaps a being without reason—a quadruped, a reptile, a fish, a bird, no one can tell what; and under the influence of the same causes is destined to assume, in a future age, a nature as unlike his present, as this is unlike the unknown original from which he drew his being.

The question, whether Mr Darwin's theory is true or not, is therefore of the greatest moment, not only in a scientific but in a theological relation. If man is not now the same being that he originally was, his obligations cannot be the same, the same moral government cannot be suited to him; nor can a redemption that contemplates the race as having one and the same nature, as subject to one and the same penalty, and needing one and the same expiation by the death of a Divine Redeemer united to their common nature, be possible.

Has Mr Darwin then verified his theory? Has he invested it in any considerable measure with an air of truth? Has he furnished an array of facts and arguments that seem to support it to such a degree as to shield it from the discredit of an unscientific, wild, and atheistic dream? In our judgment he has not. It is highly pretentious. It is artful, it is bold, and at times defiant; but it has no solid basis. It begs what it affects to prove. It is at war with the most indisputable and essential facts, and it is confuted at every stage by its own admissions and reasonings.

Thus he builds his whole system on a gratuitous and most

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improbable postulate—namely, the existence of one or more creatures of whose being he has no evidence, and whose nature he is wholly unable to determine. In admitting that he cannot tell how many original forms there were from which all present animal races have descended, he admits that he has no knowledge that any one of the four or five he supposes there may have been, ever existed; and in maintaining that whether five, four, or less, they were essentially unlike those now in life, he admits that he has no knowledge what their distinctive characters were—whether those of insects, fish, birds, beasts, man, or part, or all of them united. His originals of the present races are, therefore, mere hypothetical beings. He not only cannot prove that they ever had a place in the world; he cannot even tell what they were! But it is wholly unscientific thus to build a system on a mere supposititious basis. It is attempting to account for the stability of the earth by placing it on the back of a turtle, while the turtle itself is left without anything to stand on. Mr Darwin cannot argue back from the present races of living creatures to any antecedents, as progenitors, but such as he can shew have really existed and had certain distinctive natures. When he reaches the last in the upward series that he can identify and characterise, he has exhausted the materials on which he can reason and build a system. His whole theory thus, at the first critical touch, crumbles into dust.

Next, the postulate on which he builds his first argument, —namely, that variations from the distinctive type arise in individuals of a species that gradually advance to such an extent as to erase from the subjects of it the features of that type, and constitute a new species,—is assumed without authority and against fact. He says,—

"We have many slight differences, which may be called individual differences, such as are known frequently to appear in the offspring from the same parents, or which may be presumed to have thus arisen, from being frequently observed in the individuals of the same species inhabiting the same confined locality. No one supposes that all the individuals of the same species are cast in the very same mould. These individual differences are highly important for us, *as they afford materials for natural selection* to accumulate, in the same manner as man can accumulate, in any given direction, individual differences in his domesticated productions. These individual differences generally affect what naturalists consider unimportant parts; but I could shew, by a long catalogue of facts, that parts that must be called important, whether viewed under a physiological or classificatory point of view, sometimes vary in the individuals of the same species. I am convinced that the most experienced naturalist would be surprised at the number of the cases of variability, even in important parts of structure, which he could collect on good authority, as I have collected during a course of years."—(P. 47.)

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The point, however, to be proved is, not that variations may and do take place, and in important parts of structure, but *such* variations as naturally remove the subjects or inheritors of them from the species to which their progenitors belonged, and convert their acquired peculiarity into a new species; and that he does not prove. He only affirms that slight individual differences appear in offspring of the same parents. Nor could he prove it,—first, because no differences that change, or lay a foundation for a change of the distinctive characteristics of their species ever arise in offspring of the same parents that are of the same species. Only three kinds of difference appear in such offspring:—1st, Defects or monstrosities; but they being injurious, he excludes from the class he contemplates, which he holds are uniformly beneficial. 2d, Variations that do not affect the distinctive characteristics or qualities of those in whom they appear; such as a greater or less size, weight, agility, and other attributes or qualities that are in some degree common to all who belong to the species. Such diversities are plainly unessential, and are no ground for the formation of a new species. To suppose them a natural and adequate basis for new species, would be to suppose that there may be as many different species as there are individuals; for no two individuals of the same species were ever absolutely alike. A diversity, Mr D. holds, to be the ground of a new species, must consist of something essential that does not belong to the species, and at the same time is not a defect, but an improvement. No such diversity, however, is specified by him, nor can be. For, 3d, The only other variations are variations in the perfection of either some or all the leading characteristics that belong to the species. There often are individuals in the same brood, the same litter, or the same family, that are higher or more perfect types of their own species than other and the greater number of other individuals. They have a more perfect form, a higher grade of physical energies, or a stronger, quicker, more delicate, and better balanced psychical or intellectual nature; and perhaps all these united. But these transmitted singly or conjointly to offspring only contribute to perfect those who inherit them, as members of the species to which they already belong; they tend in no degree to form another species. To suppose it otherwise is to contradict their very nature, as it is to suppose that a being that is a perfect example of its own species is not such an example, but has in itself an element or characteristic that not only does not belong

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to its own species, but is fraught with a power of supplanting that species by a different one.

Now, the variations which Mr Darwin specifies are of either the second or third of these classes, and are diversities that are perfectly natural and suitable to beings that belong to the same species. The fact that in a numerous family of children of the same parents, no two of the same sex are exactly alike in form, size, strength, agility, expression of countenance, quickness of sensibility, vigour of intellect, is no barrier to their being equally members of the same species. The fact that of the many hundreds of leaves on a tree, no two are perfect matches in figure, size, weight, colour, flexibility, and power of absorbing carbon, and disengaging other elements, is no proof that they are not all of the same species. That diversity is essential doubtless to the perfection of the tree, and is the result of the constitution by which it is a member of the species to which it belongs; and, in like manner, the diversities that appear in the families of man, and in the species of the animal world, undoubtedly belong naturally to the several species in which they appear, and have their ends in the discrimination of individuals from one another, and other benefits of variety, and are no ground whatever for the formation of different species. To meet the requirement of his theory, Mr Darwin should have produced instances of variations of individuals of a species, by the appearance in them of some new element, such as a new structure, a new organ, a new function or instinct, such as wings springing from the shoulders of a lion, the conversion of the paws of a bear into the fins of a fish, the growth of a proboscis, like an elephant's, from the head of a giraffe, of feathers instead of hair from a horse, or others of a like kind. But he alleges no novelties of that nature. His only instances of variation are variations produced by art in domestic animals, that left the distinctive nature that belonged to them as species wholly unaltered. His most authoritative instance is the varieties produced by breeding, directed through a long succession of generations to that end in domestic pigeons.

This is undoubtedly one of the strongest cases of variations that can be found in the whole circle of living beings. It is the result of an experiment continued through several thousands of years, in different and remote parts of the globe, the very aim of which has been to generate the greatest number and the most marked diversities that are possible. Yet, by his own concession, it has given birth to no species but birds, and

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no species of birds but pigeons. No insects, no fish, no reptiles, no quadrupeds have sprung from the long attempt to modify their progeny; and of birds, no condors, no albatrosses, no herons, no parrots, no geese, no jays, no wrens. The issue is nothing but pigeons, and pigeons each variety of which retains the essential characteristics of the species which he regards as their original, and has as good a title to the name of pigeon as any of the others. Instead of confirming, therefore, it is a complete confutation of his theory. To sustain it, he should have shewn that this systematic nurturing and stimulating peculiarities had issued in the production of species essentially unlike the originals; such as the dinornis, the swan, the vulture, the peacock, the owl, the eagle, the thrush, the nightingale, the humming-bird. Had he shewn that the varieties that first resulted from the experiment gradually lost the characteristics of the pigeon, and assumed wholly dissimilar structures, instincts, and habits, and at length became genuine hawks, buzzards, owls, eagles, vultures on the one side, and swans, geese, peacocks, thrushes, robins, redbreasts, swallows, and humming-birds on the other, he would have verified his theory; and failing of that, he overthrows it. For the vastest experiment that has been made on an animal producing very numerously, and of the greatest flexibility of nature, has, under the greatest aids and stimulations of art, shewn that it has not the least tendency to give birth to any other creatures than those of its own distinctive peculiarities; that instead, its constitution renders it incapable of laying aside its own and assuming the nature that belongs especially to a different order of creatures.

That many varieties, and varieties that are very marked, may and do result from art, and arise also independently of it, is no proof of Mr Darwin's theory, nor does it yield it any support. The question is not whether varieties exist in species, and very wide varieties; that is admitted on all hands; but whether those varieties, naturally and generally, ever pass into other species as different from the original and from one another as the eagle is from the dove, the vulture from the thrush, and the albatross from the bird of paradise; and to that question the experiment on pigeons gives a negative, not an affirmative answer. Variety is not peculiar to pigeons. It prevails everywhere. No two birds of a species are exactly alike. They are so diverse that they can be easily distinguished by each other. They never mistake strangers for their mates. No two quadrupeds of the same species are exactly alike; no two insects even are, infinite as their numbers are, no two blades of grass, no two leaves of the forest. Wide

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differences of figure, size, hue, position, sensibility to the light, and capacity for the special functions that belong to them, are compatible with their being of the same species. There are no greater varieties in any class of living beings probably than in man, and even in the families and individuals of single nations; yet they are all of the same species, they all have substantially the same corporeal, psychical, and intellectual nature, and that nature is peculiar to them. None of the other inhabitants of the globe share in it. In this most essential step in his argument Mr Darwin thus wholly fails.

The next great postulate on which he proceeds is equally unauthorised, namely, that a power, which he denominates Natural Selection, plays a part in perpetuating and heightening the beneficial varieties that appear in individuals, like that which the breeders of pigeons play in perpetuating and heightening their varieties, and advances them from step to step, till they finally reach the character of new and independent species.

He thus maintains that there is a power, which he calls Natural Selection, which, like a foster-mother, seizes, preserves, and nourishes the beneficial varieties that appear in individuals and species, and strengthens and augments them, till at length they change the nature of the animals in which they appear, and constitute them a new and essentially different species. There is, however, no such power in nature. He alleges no proofs of its existence, but assumes it. He treats it, indeed, as though it were an everywhere present and active intelligence; for how, without intelligence, should it give its fostering care only to variations that are beneficial to the individuals in which they appear, and refuse aid to varieties that are unbeneficial or injurious? But it is a factitious existence, and has no other office than to give a colour of plausibility to his theory. Had he fancied an agent under the name of *Change*, and ascribed to it the functions he assigns to *this*, it would not have been more baseless and unscientific. 2. He speaks of it as though it were external to the beings on whom it exerts its power. But if so, and if its office is, as he asserts, to preserve and perpetuate the variation which it favours, it cannot exert an influence that modifies and transforms their natures. That would not be to preserve, but to extinguish them. It is directly to contradict his theory, to represent the modifications, which he claims are wrought in species, as the work of an external force, that, if it produces them, must produce them by a violation of the natures on which it acts. The office, however, of natural selection, according to his definition

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of it, is not directly, by an independent and resistless power of its own, to mould varieties into new species: instead, it is only to place the beings in whom variations appear in conditions that are favourable to their preservation, and the transmission of their peculiarities to successors. 3. If the force that is supposed to mould variations into new species is external to the animals on whom it is exerted, and its agency, as Mr Darwin maintains, is favourable to the preservation and perfection of the variations which it affects, its influence plainly cannot tend, in any measure, to change the nature of those variations and convert them into new species. For those variations, as we have seen, instead of divergences from the proper nature of their species, are only more exact and full types of that nature. Their differences from other individuals of their species are simply that they have distinctive characteristics that are proper to it in higher degrees,—namely, they have more perfect forms, greater muscular energy, quicker sensibilities, finer instincts, more graceful motions, or other qualities that are proper to their special nature. An external force or adjustment of conditions, therefore, that is favourable to the preservation of such superior specimens of species, cannot, by the supposition, tend, by creating and fostering deviations from their proper distinctive nature, to convert them into directly opposite variations. Look at the several points of his theory:—First, The variations that are to be preserved and cherished are, he expressly affirms, variations that are advantageous to the individuals in which they arise; and variations, therefore, as we have shewn (for he excludes all others) that lie wholly in their being more perfect specimens than others of the peculiarities of their species. Secondly, The office of natural selection, whatever that be, whether an external force or an external condition, is simply to preserve, favour, and perpetuate those variations; and that is simply to preserve and perpetuate individuals in whom the peculiar and distinctive characteristics of their species are united in higher forms and degrees than in other individuals. Can anything be more certain, then, than that the effect of natural selection, as far as it achieves its aim, will be to perpetuate the species unchanged in its purest and highest form, not its transformation into a different species? His natural selection, therefore, if there be such a power or function, confutes his theory, not confirms it. 4. If natural selection be a mere cast of external conditions, that is favourable to the preservation and perpetuation in animals of the best forms of the characteristics that distinguish their species; and if, therefore, any change of

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their nature takes place, it must be the work of that nature itself, acting according to its inborn and necessary laws; then, plainly, no such change of nature as Mr Darwin contemplates ever takes place, or can. For the law of every being's nature, Mr Darwin himself admits, is to perpetuate itself unaltered in the qualities that belong to and constitute its peculiarity as a living thing. He does not pretend that any animal ever, by its own individual functions or acts, wrought a change in its nature, by which it became a member of a different species. So far from it, he holds that every individual continues through life to be a member of that identical species to which it belongs at his birth; and that the change which he affirms takes place, instead of being concentred in one individual, or even a few, is distributed by imperceptible gradations through a vast series, extending, perhaps, through many thousands or millions of generations. But if no individual ever works such a change in itself; if nature in every individual, by a predominant and all-prevailing law, perpetuates itself unaltered, and transmits itself; and if, as we have seen, natural selection, if there be such a power, guarantees, as far as its influence extends, the preservation and perpetuation of nature in that form in which its characteristic peculiarities appear in their most perfect shape; how can a change from one species to another be accomplished? If every force, internal or external, that exerts itself upon nature, expends its energies in the preservation and transmission of the nature on which it acts unaltered, how can a transmutation from one species to another be wrought? What definition can be framed that would more absolutely preclude, than Mr Darwin's postulates and admissions do, the possibility of a change of individuals or races from one species to another? By his own representations and concessions, as long as a series of individuals continue under the sway of their own nature and of natural selection, there is an infallible certainty that they will, there is an invincible necessity that they should, transmit to their offspring at every stage of succession that nature which belongs to them peculiarly as a species, and in a form the purest from all foreign admixtures, and embodying the highest measure of the perfection that is specially proper to it.

5. The supposition that a species can change itself suddenly or gradually is contradictory also to the law of inheritance, by which offspring derive from progenitors the peculiarities by which they are specially characterised. This great law of living natures is fully recognised by Mr Darwin:—

"Any variation that is *not inherited* is unimportant to us. But the num-

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ber and diversity of inheritable deviations of structure, both those of slight and those of considerable physiological importance, is endless. No breeder doubts how strong is the tendency to inheritance; *like produces like* is his fundamental belief; *doubts have been thrown on this principle by theoretical writers alone.* When a deviation appears not unfrequently, and we see it in the father and child, we cannot tell whether it may not be due to the same original cause acting on both; but when amongst individuals apparently exposed to the same conditions, any very rare deviation, due to some extraordinary combination of circumstances, appears in the parent—say, once amongst several million individuals—and it re-appears in the child, the mere doctrine of chances almost compels us to attribute its re-appearance to inheritance. Every one must have heard of cases of albinism, prickly skin, etc., appearing in several members of the same family. If strange and rare deviations of structure are truly inherited, less strange and commoner deviations may be freely admitted to be inheritable. Perhaps the correct way of viewing the whole subject would be, to look at *the inheritance of every character whatever as the rule, and non-inheritance as the anomaly.*"—(Pp. 18, 19.)

How now is this great law, that individuals transmit sooner or later every character that distinguishes them to their offspring, to be reconciled with his theory that there is in the constitution of every individual a tendency not only not to transmit its character unaltered to offspring, but to transmute its nature and impress it with a force by which it shall ultimately pass from the species to which it properly belongs, and constitute a wholly new one? To suppose two such directly opposite tendencies in the constitution, is to exhibit them as mere counteractives, and as having their office alike in causing a change of its nature and in continuing it unchanged, and is a self-contradiction. Mr Darwin thus again confutes himself. That the law of inheritance prevails in every order of living beings is indisputable. It is a fact of observation and knowledge to every student and every spectator of nature. In admitting it, therefore, Mr Darwin overturns his assumption, that parallel with that all-pervading law there is a directly opposite one, that living beings shall not transmit their proper nature to their offspring, but instead, shall convey to them a nature that is perpetually dropping its most essential features, and adopting others of a very dissimilar cast in shape and function in their room.

6. Mr Darwin everywhere assumes and represents that the changes which he alleges in the nature of individuals and races are favourable to their preservation. He however offers no proof of it, nor could he. So far from it, many of the modifications which he supposes have taken place, may naturally, and must, for aught we can see, have exposed the animals that were the subjects of them to great danger. How could the change of the paws of the black bear to the fins of a

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whale have contributed to its security, when the process, though far enough advanced to disqualify it for defending itself from its foes on land, had not reached such a point that it could live exclusively in the water? Were such a half metamorphosis immediately wrought in ten or twenty thousand of the race that inhabit the northern region of this continent, would their chance of safety be improved by it? Unable to climb or walk, unable to pursue game or search for vegetable sustenance, unable to defend themselves from foes on land, and at the same time unable to live exclusively in the water, can any fail to see that the probabilities of their destruction, in place of being diminished, would be multiplied a thousandfold? Would the horse's security of health and life be augmented by a transformation into the tapir, when the process had reached that stage in which it was neither capable of catching and eating the insects on which that animal lives, nor of eating grass? Carry animals through a transformation of nature that is to occupy ages, at a point in which they are neither to be fish, birds, nor beasts, and neither to be graminivorous, carnivorous, nor omnivorous, and therefore are to be without food suited to their natures, and will they be more sure of a safe, healthy, and flourishing life, than though retaining the nature that is proper to them? This is certainly one of the boldest—we think it is one of the weakest—of the many fictions of which Mr Darwin's elaborate theory is made up.

7. He maintains also with great earnestness that all the modifications of species, which he holds have taken place, were beneficial to the subjects—advancing them to a higher nature and augmenting their enjoyment. And this is an important feature of his theory; for if those supposed transmutations are no improvements, why should they take place? He, however, offers no proofs that any of the changes he contemplates are such improvements. Not the slightest evidence or intimation indeed does he give, for example, that the changes wrought by art in domesticated pigeons have improved their nature, or been of any service to them. What advantage can it be, for instance, to the short-faced family, that their faces are somewhat shorter than the original rock pigeon, or any other varieties that have descended from them? What benefit is it to the carrier that it has an excrescent skin above the head, and elongated eyelids, and a wide gape of mouth? Of what special advantage is it to the barb, that while allied to the carrier, instead of a very long beak, it has a very short and a very broad one? What extraordinary service can it be

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to the pouter that it has an enormously developed crop which it glories in inflating? What special benefits result to the turbet, that it has a line of reversed feathers running down the breast? What can be more absurd than to imagine that these animals are raised to a higher grade of nature by the changes art has wrought in them, or have a higher measure of enjoyment than an equal number would have had, had they retained the shapes, and hues, and habits that were peculiar to the originals from which they have descended? Or what improvement can it be supposed to be to the black bear to be converted into the whale, or the horse to be transmuted into the tapir, or the tapir into the horse? Can anything be more preposterous than the fancy that it can be demonstrated that the modifications of nature Mr Darwin contemplates have been improvements, and advanced the subjects of them in the scale of existence and of enjoyment? He does not attempt to determine what the exact natures were of the four or five primary forms from which he holds all present species and individuals have descended. He cannot demonstrate that some of the present species are not of as much lower rank than their supposed originals, as others of them are of a higher—that the line of their divergence from their first progenitors was not as often downward as upward. This feature of his theory is thus but a fiction. Important improvements have indeed been produced in certain domestic animals by care, as in cattle, horses, sheep, swine. To assume, however, from that, that a supposed set of changes of a wholly different nature, wrought independently of human intervention, would also all be in the direction of improvement, as Mr Darwin seems to have done, is to contradict the laws of nature, as well as to step out of the circle of logic.

In his attempt to establish this branch of his theory, Mr Darwin is thus wholly unsuccessful. There is no such power as his feigned Natural Selection; and if there were, its whole influence would be to prevent instead of producing the effects he ascribes to it; and with this his whole system falls.

He thus expressly alleges—and there are many parallel passages—that it is in effect an impeachment of the wisdom of the Creator to suppose that He gave the animals in existence the peculiar forms and natures they possess, on the ground that parts of their bodies are unfitted to the sphere in which they live, and useless; while, on the other hand, he affirms that if those parts are the work of their own self-modifying energies, under the conduct of natural selection, then, though useless and unsuited to their sphere of life, their existence is

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explicable and unexceptionable. But, in the first place, he neither does nor can prove that any of those parts of their structure to which he objects are useless, or do not contribute in an important measure to the perfection of the animals in which they exist. He may not indeed see what their use is; but that is not by any means positively to see that they have no use. There is not an organ or element of an animal body of the functions of which Mr Darwin or any other naturalist has more than a very slight and vague apprehension. His objection is thus founded on an assumption which he is unable to prove. In the next place, if it were admitted that those parts are not directly useful to the animals in which they occur, as an eye is for seeing and a foot for walking, the loss of which is the loss of power that is indispensable to the well-being of the animal, still it would not follow that they are not important to give proportion to the structure, and render it easier in its motion or more graceful to the eye. Mr Darwin indeed denies this with great earnestness. "Some naturalists," he says, "believe that very many structures have been created for beauty in the eyes of man, or for mere variety. This doctrine, if true, would be absolutely fatal to my theory."—(P. 177.) But though fatal to his theory, it is indisputable that many objects in the animal and vegetable world have a beauty of form, colour, voice, and movement, that gives pleasure to the eye and ear of man. The fact, therefore, that man has a keen sensibility to the beauty of such forms, hues, voices, and motions, and that the shapes, colours, and many other peculiarities of animals and vegetables, are such as strike that sensibility and excite pleasure, proves that God created those peculiarities with a reference, at least among other ends, to the pleasure they yield mankind; and making the animal and vegetable world in that manner the means of enjoyment to man, is surely as suitable and honourable to his intelligence and goodness, as the provision of any other means of a natural, pure, and elevated pleasure is. It does little credit to Mr Darwin's intelligence or taste that he should doubt that God has acted with any reference to this important susceptibility of our nature, or that it would be creditable to His beneficence and skill. Thirdly, he furnishes no explanation of the perpetuation of the parts in question, on the supposition that the modifications which he alleges have taken place. He only says that it is "manifest," and the question why it has happened "is satisfactorily answered." But not a whisper of an answer does he give beyond the mere assertion that if the changes took place by slight successive steps, there would be "no ten-

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dency to modify the original pattern;" when by the supposition the most important modifications of the pattern were wrought, and the whole nature metamorphosed. Would there be no change of pattern in transmuting a black bear to a whale, or a fish with a "swim-bladder" to an eagle with "lungs?" The pretence of an explanation is a sham. Fourthly, he contradicts his theory of the modifying power, in representing that in working its changes it leaves the animals in question in a condition so inapt and incompatible with their perfection, that it would be discreditable to the Creator by a direct fiat to give them forms encumbered with such useless and unmeaning parts. For he everywhere affirms that the modifying power which works under the tutelage of natural selection, aims exclusively at the improvement of the individuals on whom it exerts itself, and gives birth to no effects but what are beneficial, and advance them to a higher stage of adaptation to their sphere of existence. Yet by his affirmation here, the effect of its operation in these cases is to render parts that were originally beneficial, useless, and convert them into encumbrances. For if useless, what else can they be but encumbrances that burthen by their weight, and exhaust by the appropriation to themselves of a part of the vital forces that would otherwise be retained by other parts of the system? Such is the issue of his attempt to vindicate his theory by impeaching the wisdom of the Almighty, and ascribing to the lowest natures in the animal world a higher measure of intelligence and skill than to Him.

Mr Darwin proceeds throughout in his theory—by implication at least, though perhaps unconsciously—on a worse impeachment of the Most High than even this, and a more preposterous misrepresentation of the nature of animals. For, first, nothing can be more certain than that the most important and determinative element in an animal is its psychical—that is, its perceptive, sensitive, and instinctive nature. It is that which gives to it its character, determines its mode and habits of life, and discriminates it mainly from others. Its body is but the instrument of its conscious nature, and has its peculiar form and powers, because of their adaptation to that nature. Take away its psychical nature from a wolf, and substitute the soul of a lamb in its place, and the being would no longer be a wolf, nor would it be a lamb. The body would have no adaptation to the conscious agent that animated it; and their incompatibility would doubtless lead to immediate death, as the instincts of the lamb could not lead it to seek and seize the food that would be required by the constitution of the body, and the

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body would not be capable of digesting the food that was suitable to the lamb. And next, nothing can be more certain than that the psychical nature of every animal always acts consistently with itself; that is, it is animated by appetites and desires, it is prompted and guided by instincts, and it exerts, acts, and pursues a course that is suited to its own peculiar nature, and preserves, gives effect to, and accomplishes the ends of that special nature. It never repudiates its own distinctive characteristics and usurps the appetites, instincts, and habits of a different animal. The wolf is the wolf in all conditions and ages, and nothing else; the lamb is the lamb in all conditions and ages, and nothing else; the fox is the fox, the tiger the tiger, the elephant the elephant, the eagle the eagle, and man man; and it is because their psychical natures are what they are that their several bodies are adapted to them, and that each propagates creatures after its own kind.

Now, Mr Darwin in his theory, that every race of animals has in a course of ages modified its organic frame, contradicts these great truths, and implies that the psychical natures which God put into the bodies of the originals were unsuited to those bodies, and so unsuited that the vast changes which Mr D. holds have been wrought in them were requisite in order to their becoming matches for each other. For on no other supposition can such modifications be regarded as possible. If their psychical natures and their bodies were perfectly matched, they would infallibly have perpetuated themselves unaltered. They could not, from the law of their being, either have wrought any change in themselves by a direct volition, nor given birth to offspring differing from themselves. No animal can, by a mere volition, work a change in its nature. The supposition is absurd, inasmuch as, first, it can have no idea of any other than the nature of which it is conscious, to be an object of desire and volition; and next, because if it could, it has no power to alter its nature. The ground of its existence, and all the peculiarities of its internal and external being, lie out of itself, in the will of the Creator who gave it existence and upholds it; and it has no more power over them than it has over the nature of any other animal that is wholly disconnected with itself. Mr Darwin, therefore, in maintaining that every race of animals has wrought a vast revolution in its own body, and made its organism quite unlike what the original from which it has descended was, virtually assumes that the psychical nature of its original was essentially unsuited to the body in which it was put. This is indeed directly indicated on his last page, in the intimation that perhaps all the psychical

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entities that were created were originally placed in one and the same form. His theory accordingly is, that each perceptive, sensitive, and instinctive nature demanded fundamental changes in its body, and that the changes in it which he holds have taken place, have been wrought in order to bring its body to a more perfect adaptation to its interior nature. And had he openly given this as his theory, he would only have presented, in a more simple and direct form, the principle or postulate on which his whole speculation in fact proceeds. Let him admit that the psychical natures of the originals, from which all present animals have descended, were put into bodies that were perfectly adapted to them, and he will be obliged to admit that no reason can have existed to the animals for a change of their nature, and that no power has existed, either in them or in the conditions in which they were placed, to work any modifications of their natures. The wolf would infallibly continue to be the wolf, and the lamb the lamb, the dove the dove, the vulture the vulture, and man man. His theory is thus a direct impeachment of the wisdom and goodness of God, as it charges that instead of making His creatures perfect, or good in their kinds, He made them all monsters, so ill-matched in the two parts of their being, that *they* were obliged to work a radical modification of their bodies in order to adapt them to the necessities of their psychical natures! What can be more unworthy of a man endowed with the fine gifts of Mr Darwin than to spend his life in endeavouring to build up a vast system of speculation on such a postulate, and dignify it with the name of science!

It misrepresents the creature also as grossly as it does God. No truth is more self-evident than that a being that is derived, the ground of whose existence accordingly does not lie in itself, but in an exterior cause, cannot alter its own substantive nature. For as its existence is the work of a cause exterior to itself, and thence its existing as such a substantive entity as it is must be the work of that cause, it is intuitively clear that its nature, at every stage of its existence, must be what that external cause wills it to be, and that it cannot itself have any power to modify or determine its psychical or bodily nature. They are as absolutely out of its jurisdiction as the natures of any other existences are, and are the work only of God, who upholds them from moment to moment, with identically the natures that belong to them. Of this great truth, however, Mr Darwin takes no cognisance. Instead of contemplating the universe as in its minutest parts a resistless proof of the presence, every moment, and activity of the Creator, because, if left for an instant without His upholding power, it would sink into non-existence; he sees in it nothing

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but dead or organised matter, and speculates about it as though it were a self-subsistence, and especially as though its organised and living forms owed their nature and the perpetuation of their kinds from generation to generation altogether to powers that belong independently to themselves. He is accordingly extremely irreligious and untheistic. He does not indeed directly attack or deny the revelation God has made in his Word, nor does he recognise it, but he builds his system on postulates that imply the rejection of the Scriptures, and will naturally lead those who accede to his theory to their rejection. If the race from which man has descended has existed on the earth for millions of millions of ages, as he maintains, what can be more plain than that the sacred writings, which represent him as having subsisted here only about six thousand years, and trace his genealogy and history through that whole period, are a fiction? If man is but a metamorphosed animal, as he implies, perhaps an insect, a fish, a bird, a quadruped, what can be more certain than that he cannot from the beginning have been, as revelation represents, a subject of moral government, and fallen at the first stage of his life by a revolt from his Maker? What can be more certain than that the first progenitor cannot have been a representative of the whole race, differing, as the theory implies, most essentially in their nature at different periods, and involved them in sin and death by his fall? For what greater solecism can be conceived than that an insect, a fish, a bird, a four-footed beast, should, by its unintelligent and irresponsible act, give birth to such an infinite train of moral consequences? If the race were originally animals, and had no representative head, neither were under a moral government, nor fell, what can be more indubitable than that they cannot at least universally need redemption from sin; that the Son of God cannot have become their representative head, and died for their expiation? The whole revelation contained in the Scriptures, the work of redemption, the future existence of the mind, and all that faith in God cherishes, falls, on Mr Darwin's theory, and vanishes from our grasp. Man is made a mere fellow of the brutes, with little else to distinguish him than that he is capable of perceiving that his nature is a mockery, and feeling the bitterness of foreseeing that his noblest gifts, his loftiest aspirations, his purest hopes, are in a few moments to sink into extinction, and nought but nothingness and oblivion remain for ever. Mr Darwin's work is accordingly as unfriendly to man as it is unjust to God. It can only darken and demoralise just in proportion as its principles are accepted and its doctrines prevail.

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Art. II.—ZERUBBABEL THE TIRSHATHA, AND THE CHILDREN OF THE PRIESTS.*

We read (2 Kings xiv. 13) that Jehoash, king of Israel, having defeated Amaziah, king of Judah, at Beth-shemesh, "came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim even unto the corner-gate." This transaction, which took place under the grandson of Jehu, when Ephraim was yet powerful, only arrests our attention as illustrating, on the one hand, the faithfulness of the Lord to the promise which He had made to Jehu, "Thy children of the fourth generation shall sit on the throne of Israel;" † and on the other, how feeble was Judah, and how liable Jerusalem to be dishonoured and humbled, when self-will and the departure from the path of duty caused the Divine protection to be for a while withdrawn.

It is not so, however, when we find the gate of Ephraim mentioned 275 years after the final overthrow of Ephraim and the kingdom of Samaria, in the sixth year of Hezekiah, B.C. 721, at the time when the entire wall and the gates of the holy city, which had been cast down by the Chaldeans, were restored under Nehemiah, in the twentieth of Artaxerxes Longimanus, B.C. 445. This renewed mention of the gate of Ephraim, when his descendants were exiles beyond the Euphrates and Tigris, may appear to many but a slight and insignificant circumstance, yet it will be not unlikely to affect with a passing feeling of pleasure the student of prophecy, who is deeply interested in the destinies of Judah and Ephraim. But he will not be so foolishly rash or presumptuous as unnecessarily to run the risk of exposing the Bible to the jest of the infidel, by seriously attempting to erect a theory of prophetic interpretation upon the sandy foundation of the apparently casual mention of the restoration of a city gate with its ancient name. Still, in not a few minds, the mention of the gate of Ephraim, at a time when his descendants were outcasts in far distant lands, and Samaria had been for many generations in the possession of semi-heathen colonists, will recall the words of the Most High, spoken through Jeremiah 160 years before the restoration of the ruined city wall and gates, and 115 after the overthrow of the kingdom of the ten tribes:—"Since I spake against Ephraim, I do earnestly remember him still; . . . .

* Ezra ii. 61-63. This passage is repeated in Neh. vii. 63-65.
† 2 Kings x. 30.

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I will surely have mercy upon him, saith the Lord," (Jer. xxxi. 20.)

But we must not be in servile bondage to the fear of provoking the contempt of the rationalist and infidel, or shrink from openly avowing our convictions, where we seriously believe that we have probable scriptural grounds for entertaining them. For instance, we read in Ezra vi. 17, how, at the dedication of the second temple, "there were offered as a sin-offering *for all Israel*, twelve he-goats, *according to the number of the twelve* tribes of Israel." Can the devout prophetic student pause a while over this passage, and fail to be reminded of those predictions of Ezekiel which foretell how the omniscience, omnipotence, and covenant faithfulness of the Most High God shall one day reunite Ephraim and his fellow-tribes with Judah and Benjamin, and make them "one nation in the land upon the mountains of Israel, and they shall be no more two nations?" Does not the Lord seem, on that day of festal dedication, to have been mindful of the whole house of Jacob, of Ephraim as well as of Judah, and to have designed on that occasion to teach His Church that His bowels of compassion still yearned over Ephraim, and that the second temple in the days of Zerubbabel and Jeshua belonged to the outcast ten tribes as well as to Judah and Benjamin, as also did the first temple, when it was dedicated in the days of Solomon and the high priest Azariah? And the *accepted sin-offering* in behalf of all Israel, of the ten tribes, as well as of Judah and Benjamin, brings to our recollection more than the predicted and promised national reunion in the land and on the mountains of Israel—it recalls to our mind the still more precious prediction and promise of national pardon and sanctification, according to the word of the Lord, through His servant Jeremiah:—"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied on mount Ephraim and Gilead. *In those days, and at that time,* saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve," (Jer. l. 19, 20.) "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest

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of them, saith the Lord: for I will forgive their iniquity, and remember their sin no more," (Jer. xxxi. 31–34, and Heb. viii. 10–12.)

Thus it may appear even to the thoughtful and sober-minded, as well as to the sanguine and enthusiastic, that, so late as the days of the dedication of the second temple, the Lord had neither forgotten nor cast off for ever Ephraim and his fellow-tribes, which had separated themselves from the house and throne of David, and that Zerubbabel and Jeshua believed there was yet a purpose of mercy in store for all Israel, when once more, as in the days of David and Solomon, the twelve tribes should be again a united nation, with Jerusalem and its temple for their common metropolis and sanctuary, when God should avow Himself to be their God, and acknowledge and bless them as His people.

But at present it is our wish to look at a transaction which, though it possesses a far less decisive character than the solemn national sin-offering for all Israel at the dedication of the second temple, is yet by no means undeserving of our notice, even if it be regarded merely as expressive of the opinion of a few fallible men on a subject concerning which they might possibly fall into error. We allude to what is recorded in Ezra ii. 61–63, where we read that when certain of the children of the priests could not find the register of their genealogy, and were put from the priesthood as polluted, "the Tirshatha (Zerubbabel) said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim." These words may be accepted as only giving us the views of Zerubbabel, and Jeshua, and their friends, as to what was, in their judgment, a reasonable and probable inference to be drawn from the promises and assurances contained in the prophetic Scriptures; whereas the sin-offering of the twelve he-goats in behalf of the twelve tribes of Israel, would rather seem to be set before us as an expression of the Divine mind and will concerning the whole house of Jacob.

Very few, it is presumed, can bring themselves to think that the words of Zerubbabel were intended by him to mean only this, viz., "The priest will no more stand up with Urim and Thummim; therefore, neither you, nor your children, nor your children's children, will ever eat henceforth of the most holy things." No; rather his words would seem to have a more friendly and hopeful purport—"You cannot find your names in the legal genealogical register; therefore, we must reject your claim at the present time. But the day may yet possibly

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come when the ancient theocracy shall be restored to Israel, and you may have an opportunity of appealing to the Urim and Thummim, that its infallible decision may authoritatively settle the question." Should it be said that the Tirshatha merely wished to soften his refusal, while he had himself no expectation that the glory of the theocracy would return, it would be useless, on this view, to proceed any further in the matter. We are, however, inclined to think that this would not be a correct view, and that Zerubbabel, when he uttered the words in question, was not without a measure of hope that the theocracy, with its Urim and Thummin, would again be divinely given to Israel. Had not the Lord, only two or three years previously, fulfilled prediction and promise in casting down the supremacy of Babylon and the dynasty of Nebuchadnezzar through the instrumentality of Coresh and the Medes and their confederates? Had not Darius the Mede, after the death of Belshazzar, taken in Hebrew Daniel into his highest favour and confidence, and made him chief among the three presidents whom he had appointed over the Chaldean realm? And would it not be a small thing for Him, who, only one or two years before, had preserved Daniel when thrust into the den of lions, and caused his malignant accusers to perish through their own craft—nay, who, in the days of Nebuchadnezzar, had triumphantly preserved his three faithful servants in the midst of the flames of the burning, fiery furnace, and constrained the proud and mighty monarch publicly to humble himself before the God of heaven, and who had so recently accomplished the promise which He had made through Isaiah, by stirring up the spirit of Cyrus to decree the rebuilding of the temple, and to restore the captives to the land of their fathers—would it not be a small thing for Him who had brought all these things to pass, together with the temple, again to restore all the former glory of the priesthood and the sanctuary? Facts such as these, which we may feel assured must have been treasured up in the minds and memories of Zerubbabel, Jeshua, and their contemporaries, were certainly not calculated to lower their hopes of Israel's future destiny, or make them despair of the restoration of their ancient theocracy *at Jerusalem*, by Him who had so gloriously bared His mighty arm in behalf of His servants *at Babylon*. And how could devout Jews, familiar with the heart-stirring prophetic assurance of Jehovah—"I will be their God, and they shall be my people"—bring themselves, before even a single year had elapsed after their deliverance from captivity, to look upon it as impossible, or even improbable, that the Urim

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and the Thummim should be ever given to their high priest again.

But there are other points which require to be taken into consideration, in order to do full justice to the question before us. We are carefully to remember that Daniel was still living at Babylon, when Zerubbabel gave utterance at Jerusalem to the words to which our attention has been directed. Zerubbabel the Tirshatha, and Jeshua, when living beyond the Euphrates, in the Chaldean realm, of which they were natives, must have been personally acquainted with Daniel; nor could the aged prophet, when finally parting from them, allow these descendants and representatives of David and Aaron to set out for Jerusalem without much earnest farewell counsel and instruction. For Daniel had returned from Shusan to Babylon before the commencement of the siege of that city by the Medes and Persians, resided there during the short reign of Darius the Mede, and was still on the banks of the Euphrates when the decree of Cyrus was promulgated for the rebuilding of the temple of the Most High, and when Zerubbabel and Jeshua set forth with the liberated Hebrew captives on their journey to Judea.

Accordingly, it seems both reasonable and probable that the views of Daniel—and these had most likely been the views of his three friends, Hananiah, Mishael, and Azariah—concerning the future of Israel, would also be those of Zerubbabel the Tirshatha, and Jeshua the high priest.

Now, when we turn to the book of Daniel, and read the seventh chapter, containing the vision which he received in the first year of Belshazzar, we find it said, that after the destruction of the fourth beast, "the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High." And it is obvious and natural to think that Daniel would interpret what is here said of the saints of the Most High, as intended to be spoken of his own people,* the literal descendants of Abraham, Isaac, and Jacob; and that however extensive might be the kingdom and dominion to be possessed by the saints of the Most High under the whole heaven, (*i. e.*, upon the earth, however changed and renovated,) these saints were Abraham's posterity, restored to the favour of the God of their fathers, and possessing Jerusalem, a rebuilt and magnificent city, as the metropolis of His promised kingdom, (Dan. vii. 27.) And

* And he would be confirmed in this opinion by what was afterwards said to him of the deliverance of his people under Michael the great prince, (Dan. xii. 1.)

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thus, we may conceive, would be strengthened the views, and expectations, and hopes of Israel's glorious future, gathered not only from Nebuchadnezzar's dream of the symbolical image, wherein "the stone that smote the image became a great mountain, and filled the whole earth," but also from such prophetic testimony as that of Isaiah and Micah,* who united in foretelling how, "in the last days, the mountain of the house of the Lord should be established in the top of the mountains, and be exalted above the hills, and people flow unto it;" and from that of Micah, "Arise and thrash, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people. . . . . And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem," (Mic. iv. 1, 8, 13.)

The destruction, by the Chaldeans, of Jerusalem, her temple, and her kingdom, would give to these predictions, in the eyes of Daniel and his godly friends, a reality, charm, and grandeur which they had not possessed before; and while they fervently believed that God would fulfil all His word of prediction and promise concerning this future kingdom, they would most probably connect with it the idea of the old theocracy, with its Urim and Thummim, all restored, perhaps, even in a more glorious form. As Daniel does not mention his three friends after the third chapter, and their names do not appear in the second chapter of Ezra among the friends and associates of Zerubbabel and Jeshua, we may suppose that the highly favoured three had died before the sceptre of Babylon passed from the hands of Darius the Mede into those of Cyrus the Persian. While Daniel's sanguine and glowing expectations may have been tempered by his vision, in which he learned how the sanctuary and the host were to be trodden under foot two thousand and three hundred days, (evening—morning)—again, by witnessing how many Jews preferred to stay in their dwellings on the east of the Euphrates, to returning to Jerusalem and the land of their fathers with Zerubbabel and Jeshua—and still more distressingly when he received, in the second and third years of Cyrus, tidings from Zerubbabel and Jeshua of the malignant, persevering, and too successful efforts of the Samaritans and their confederates to obstruct the rebuilding of the temple; tidings so apparently disappointing and distressing, that the venerable seer passed three full weeks in mourning, not allowing himself to taste either flesh or wine, at the end of which time he received the heavenly vision con-

* Isa. ii. 2, 3; Mic. iv. 1.

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cerning "that which is noted in the Scripture of truth," when he learned that generations must intervene, and fearful troubles and sufferings be endured, before his people should find permanent deliverance under "Michael the great prince." * And thus, while the vision of the seventy weeks received no slight confirmation, the aged prophet's views were carried forward far beyond that period into the future destinies of Israel.

But even if there was much in Daniel's visions to excite painful and distressing apprehensions of defiling humiliations that yet awaited Jerusalem, and of trampling shame and cruel sufferings which were yet to be the lot of his people, and to damp and extinguish his perhaps once sanguine hope, that the overthrow of Chaldean supremacy and the dynasty of Nebuchadnezzar would be followed by the speedy and early reunion of Judah and Ephraim, and the glorious, and holy, and lasting re-establishment of the kingdom of the twelve tribes with Jerusalem, the city of David, as their metropolis, and as, in a sublime and true sense, the theocratic metropolis of the nations of the earth, yet he would die in the sure faith and hope of Jehovah's future, full, and final accomplishment of all that He had promised concerning this restored kingdom of Israel, and would probably, to his dying hour, attach to this future kingdom the idea of a theocracy, with its Urim and Thummim, restored in an enlarged and more glorious form.

At the same time, it is not impossible that Daniel may have been unconsciously led into error on one important point, through a too literal interpretation of Ezekiel's predictions. The heavenly messenger had said to Daniel, "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of days," (chap. xii. 13.) He perhaps could not fail to gather from this an assurance of his own future bodily resurrection; and would it be easy for him—I will not say to think it possible that he might, but—to doubt that the meaning of the words, "Thou shalt stand in thy lot at the end of days," was that he should once more stand in the body in the land of Israel and the restored city of Jerusalem, when the final deliverance of his nation should have been accomplished under Michael the great prince, who standeth for the children of Daniel's people. But if Daniel was "to stand in his lot at the end of days," why should not the same blessing be bestowed also at the same momentous time on David the son of Jesse? And thus Daniel, without feeling himself able to explain the more minute and in some cases apparently inconsistent details connected with such a view, may have thought it neither im-

* See also Hosea iii. 5.

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possible, nor very improbable, that by the mysterious power and arrangement of the Most High, the literal David might again, through resurrection, reign bodily and more gloriously over Israel in the latter days.

It is surely no mere conjectural and uncertain hypothesis which assumes that Daniel was intimately acquainted with the prophecies of his contemporaries, Jeremiah and Ezekiel, and of Zephaniah,* who lived only a generation before him, as well as with those of Hosea, Amos, and Joel, and of Isaiah and Micah. In his days, we may venture to think, there were no large and unmanageable libraries, no unwieldy and controversial folios, if often ministering much useful instruction, not unfrequently also perplexing the mind, and withdrawing it too much from the simple nutriment of God's Word. Daniel had not to study a dead language before he could read the prophecies and promises of Jehovah in the Hebrew original. Born in Judea, the awful denunciations and glorious predictions delivered by the Hebrew prophets to the people of God were written in his native tongue, the language which he had spoken and listened to from his infancy. This holy Jew could not only occasionally look at, but habitually seek to read, mark, learn, and inwardly digest the wondrous words which had been revealed from heaven for Judah's warning, instruction, and consolation. And doubtless, with reference to their persevering, devout, meditative, and prayerful study of the Hebrew prophetic records, as well as of the books of Moses, we may, without presumption, apply to Daniel and his three friends the words of the Psalmist, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: *but his delight is in the law of the Lord; and in his law doth he meditate day and night.*"

Especially in thus speaking of Daniel, may we suppose his attention to have been powerfully attracted and deeply arrested by certain important predictions of his contemporary and fellow-captive Ezekiel. We may particularly allude to Ezek. xxxvii. 28, "And ye shall dwell in the land which I gave unto your fathers, and ye shall be my people, and I will be your God." There is more in such a promise as this than the mere return into the land of their fathers, and their re-establish-

* Zephaniah is supposed to have prophesied cir. 530 B.C. If we may think that Daniel was not less than twenty-one years old when he was appointed to stand before Nebuchadnezzar, (Dan. i. 19,) he would not be less than eighteen years of age when he was carried to Babylon cir. B.C. 607, and thus might in his boyhood have seen Zephaniah.

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ment therein as once more the place of their habitation. What else could single-hearted, believing, and God-fearing Jews gather from the sublime and widely-comprehensive assurance, "*Ye shall be* MY PEOPLE, *and I will be* YOUR GOD," than that Israel should be again manifestly Jehovah's peculiar people, should again dwell under the shadow and protection of a permanent and glorious theocracy? I would not rashly dogmatise here. But may I not be permitted reverently to ask, Does not THE LORD, so far as we can soberly and even cautiously gather from the language used in the prophetic records, seem to have absolutely pledged Himself to Isaiah, Hosea, Amos, Micah, Joel, Zephaniah, Jeremiah, Ezekiel, Daniel, Haggai, and Zechariah, and through them to the believing and godly Hebrews, on whose trusting hearts the prophetic promises descended as the dews and showers of heaven, to fulfil what His words, reverently and soberly interpreted, would appear to imply, and what we can scarcely help believing His Spirit inclined and taught them to look forward unto and hope for, as the final and glorious destiny of Israel—that final and glorious destiny not being the enthusiastic dream of an excited and carnal imagination, but a deliberate and sober inference from Jehovah's unambiguous* and plainly expressed promises of a marvellously glorious and holy future, compared with the manifestations of His power and faithfulness, already displayed in the days of Abraham, Isaac, and Jacob, of Moses and Aaron, of the Judges, of Samuel and David, of Jehoshaphat and Hezekiah?

And how minute and special are the prophetic promises recorded in Ezek. xxxvii. 19, in connexion with the vision of the dry bones:—"I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And say unto them, Thus saith the Lord; Behold, I will take the children of Israel from among the heathen, whither they be gone, *and will gather them on every side*, and bring them into *their own land: and I will make them one people in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations at all, neither shall they defile themselves any more with their*

* A caviller may say that, if the future king of the restored and reunited twelve tribes is to be the risen and glorified Jesus of Nazareth, and not the risen David, the son of Jesse and father of Solomon, then are the predictions of Ezekiel not unambiguous. Such captious objections would not deserve a serious reply.

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idols. I will cleanse them; so shall they be my people, and I will be their God." In such predictions as these, Daniel would have a cheering and blessed future to contemplate for his people. But cheering and blessed as it is, it does not fully come up to the glorious future revealed in the immediately following verses. For up to this point, the expression, "one king," while it denoted that there would, in the latter days, be only one king over Israel, as in the times of Saul, and David, and Solomon, might also admit the supposition that there might possibly be a succession of righteous and prosperous kings, the father removed by death in a ripe old age, and succeeded by the son, to wield the sceptre over Israel in righteousness, as his father had done before him. But there follows an announcement of a yet higher order, shewing not merely that there shall be only one king over Judah and Ephraim, as distinguished from two contemporary sovereigns, as was the case in the days of Rehoboam and Jeroboam, but that one and the same king—here called by Jehovah, "my servant David"—shall continue to reign, never to be removed by death. Is this to be David the son of Jesse, and father of Solomon, raised from the dead to die no more, or is it to be the true David, of whom the son of Jesse was at best a feeble and imperfect type—the Lord Jesus Christ? Let us compare the testimony of Ezekiel with that of the Evangelist Luke:—

EZEKIEL.

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my statutes, and do them. And they shall dwell in the land *that I have given unto Jacob my servant,* wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be *their prince for ever.* Moreover, I will make a covenant of peace with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore," (chap. xxxvii. 24-28.)

ST LUKE.

And the angel Gabriel said unto Mary, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, (Joshua.) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," (chap. i. 31-33.)

Note.—It is true that in Ezekiel David is called "*my servant* David." And if Christ, when calling God His Father, implies that He is that Father's Son, why may He not, when calling God the Father His God, be understood as implying that He is that Father's servant as well as His Son? On the cross He addressed the Father, "My God! my God!" and also after the resurrection He said, through Mary, to His brethren, "I go to my Father, and your Father; to my God, and your God."

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In these words of Ezekiel, David, the one predicted and promised "king and shepherd," powerfully recalls the idea of a restored theocracy; as also do the words, "My tabernacle shall be with them; yea, I will be their God, and they shall be my people." And again, the words, "My sanctuary shall be in the midst of them for evermore," could not fail to bring to the recollection of the devout Israelite the past glories of the high priesthood and the sanctuary, among which the Urim and the Thummim * would not easily be forgotten. We grant this would be Old Testament Jewish expectation, founded on Jewish interpretation of Davidic predictions, before the birth of Jesus of Nazareth. And so far as we are at liberty to suppose that pious Jews, between the days of Zerubbabel and the first advent of Messiah, were greatly mistaken in their interpretation of these Davidic predictions, so far, at least, are we also at liberty to suppose that they gravely erred in their believing expectation of a future restoration of the kingdom and pre-eminence to the twelve tribes in the promised land, with Jerusalem for their metropolis,—a kingdom and pre-eminence to be marked by a previously unknown and marvellous national holiness and piety, union and glory, prosperity and happiness; God being their God, they His people, and the anointed David their one king and shepherd.

They may, however, have erred in some points, and yet have been right in certain great outlines of the expected blessings. They may have formed, in some respects, too carnal and worldly a view of what they believed to be the promised literal kingdom, and yet not be wrong in looking for a literal kingdom, as that which Jehovah had promised through the prophets. They might be sadly and utterly blind to the persecution, shame, and spitting, to the mockery and scourge, the death and the grave, through which the promised Messiah was to pass on the way to the reward of glory, and yet be right in expecting the Promised One to restore the forfeited kingdom to Israel, in holiness, permanence, and glory. They

* It might have been better to have put the following note at the commencement of this paper:—"And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually," (Exod. xxviii. 29, 30.) "And he (Joshua) shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord," (Num. xxvii. 21.) The two words are supposed to signify, literally, "lights and perfections." The Septuagint renders them by δήλωσις and ἀληθεία.

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might fall far short of glorious literal truth in their expectation of a restored literal Urim and Thummim, and of the possible resurrection of David the son of Jesse from the dead in undying life to sit on the restored throne, and yet not be mistaken in expecting that there would one day be visible within the holy city of Jerusalem an appointed means of knowing the Divine will as infallible as were the Urim and Thummim in the days of Aaron and Eleazar, and One risen from the dead, of the seed of Abraham, of the tribe of Judah and the lineage of David, seated upon the restored and glorious throne of the twelve tribes of Israel.

Let us suppose two such single-hearted Jewish believers as Joseph of Nazareth and Mary his wife conversing together, after the birth of Jesus, and during their short sojourn in Egypt, on the deeply interesting subject of the angel Gabriel's announcement concerning the future destiny of the then fugitive infant, which had been compelled to take refuge in the land of the Pharaohs from Herod's cruel jealousy. Even when in possession of the words of the heavenly messenger, they would still be in darkness as to the agony in Gethsemane, the Roman scourge, and the cross on Calvary. But they would now understand one point clearly—viz., that they were no longer to think that the son of Jesse might possibly one day be raised from the dead to sit permanently and gloriously on the throne of Israel on Mount Zion. The voice of God had now made it plain to them that the prophetic promise concerning the days of holiness, glory, and happiness, yet reserved for Israel under David, the one king and shepherd, were to be one day experienced and enjoyed under the sceptre of Him who was then a fugitive child in Egypt with His mother Mary and His reputed father Joseph. They would, however, probably greatly mistake the appointed time, in consequence of their ignorance of the great facts that Barabbas the robber was to be preferred and Jesus the Messiah rejected by the Jewish nation,—that Jerusalem and the temple were again to be more fatally overthrown than under the Chaldeans,—and that, not merely through seventy years, but through eighteen centuries, Judah and Benjamin would be scattered to the four winds of heaven,—and that the true Church of God would consist of uncircumcised Gentile believers in the Lord Jesus Christ, receiving, through His meritorious obedience, of which the final and crowning portion was His atoning sacrificial death on the cross, the gift of the indwelling Spirit of adoption and grace. Ignorant of all this, they might perhaps think that scarcely thirty years would elapse from the flight into Egypt

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before the God of their fathers would give to Jesus the promised crown and sceptre, and to Jerusalem the promised holy and happy dominion and glory.

Mary, doubtless, would frequently meditate afterwards, and feed upon the testimony of Gabriel, that the child born at Bethlehem was the Son of God, the Son of the Highest, the King of Israel, who was to reign permanently over the house of Jacob. Nor was Nathanael's sincere and earnest faith stronger than that of Mary's, when, near the banks of the Jordan, he said to Jesus, after His baptism and temptation, "Rabbi, thou art the Son of God; thou art the King of Israel." And perhaps Mary had never before felt more intensely in her inmost soul the power of Gabriel's words than she did in the hour of the memorable feast of Cana in Galilee. Even if we can suppose it to be possible that no authentic rumour had reached her ear of John the Baptist's public acknowledgment of, and homage to, the superiority of Jesus, yet a conviction would flash across her maternal heart when she saw that Son who had set out from Nazareth to be baptized of John alone, and like any other mere common Jew, return with five disciples, who would scarcely have turned their back upon one so honoured as the Baptist unless John had himself testified that Jesus was the greater,—that while he was himself only the herald voice in the wilderness, Jesus was the true Messiah.

We thus seem enabled to read the very heart of Mary, as, on discovering that the supply of wine was exhausted, strong in the faith of the Divine predictions and promises, though in ignorance and darkness as to the great truth that the Messiah must pass through suffering to glory, she said significantly to her Son, "They have no wine." We can scarcely doubt the meaning of her words:—"Here is a favourable opportunity; be the miraculous giver of wine to this company, and thus furnish Thy first manifestation that Thou art indeed the promised Messiah and King of Israel, and take the first step on Thy public path to the throne of David." That the Lord understood her meaning seems to be evident from His reply. Having been acknowledged at His baptism by His heavenly Father, and consecrated and set apart as especially the Son of God, devotedly to do His will, all more earthly and human ties were severed; He could no longer give Mary the title of mother, but, addressing her in His character of Son of the heavenly Father, He said, "Woman, what have I to do with thee? mine hour is not yet come." It is possible that this more distant, but not uncourteous manner of address

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would tend to confirm Mary's convictions and hopes that He who was speaking after this fashion was about to cease to appear as the reputed son of Joseph, and to present Himself as the Son of the Highest, the Son of David, and the King of Israel. That she did not understand His words as a denial is plain from the directions which she immediately gave to the attendants, "Whatsoever He saith unto you, do it." It is true that on doing what Mary had wished, and manifesting His glory, only a narrow circle seems to have been permanently influenced by the gracious miracle—"His disciples believed on Him." Yet it by no means follows from this that Mary was wrong in cherishing certain great outlines of national expectation and prophetic interpretation, which were as old as the days of Zerubbabel and Joshua; or that the words of Jesus, "Mine hour is not yet come," were not intended to signify, "The hour of my fulfilling the prophetic announcement of Gabriel, and sitting as the Son of the Highest on the throne of my father David, is not yet come: my cross and grave, and Judah's long centuries of humiliation and dispersion, intervene between this marriage-feast and that glorious consummation."

Other parts of the New Testament invite our attention. Have we not reason to believe that Anna and Simeon, many years before their longing eyes were blessed with the sight of the infant Christ of God, had been looking for the restoration of the kingdom to the seed of Jacob? The Holy Spirit may, indeed, have given him more bright and cordial views of the Gentile future, when He moved the aged saint to speak of the Messiah as destined to be "*a light to lighten the Gentiles,*" as well as to be "THE GLORY OF THY PEOPLE ISRAEL." Does not this seem to indicate that there should one day be blessed together both spiritually-enlightened Gentiles and glorified Israel, Jesus being the holy and sanctifying light of the one, and the holy and sanctifying glory of the other? Do not these words, taken not merely as the isolated and sudden utterance of thoughts which had then for the first time risen in the mind of Simeon, but as intimately connected with those predictions of their prophets which he and Anna had long treasured up in their memories and hearts, appear to imply that there would yet be a restored Jerusalem as the holy city, and that the promised land would again belong, in liberty, holiness, and happiness, not even to Messiah's enlightened Gentiles, but to His glorified Israel? And not only may we speak thus of these two aged servants of the Most High, but also of all those who united with them in looking for redemption in Jerusalem. And

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if, as we seem justified in doing, we regard the words, "a light to lighten the Gentiles, and the glory of thy people Israel," as the words of Divine inspiration, may they not be reverently accepted as a renewal and confirmation, on the part of the God of Abraham, of the prophetic promises which He had given, more than seven hundred years before, to His people, through His servant Isaiah? We do not venture to offer these remarks as if they were decisive arguments in a question which is, perhaps, much less difficult than many seem to think it to be, as we are aware that they who spiritualise the words of Isaiah will also spiritualise those of Simeon.

We have already anticipated the consideration of Nathanael's exclamation of faith and homage, "Rabbi, ... thou art the King of Israel;" of Mary's significant suggestion, "They have no wine;" and of that Son's significant reply, "Woman, ... mine hour is not yet come."

It is, doubtless, as necessary as profitable, that the earnest expectant of the restoration of the kingdom to Israel should delight in, and feed upon, the enlarged, comprehensive, and spiritual views which our Lord held forth to Nicodemus: "God *so loved the world,* that he gave his only-begotten Son, that whosoever in that world should believe in him should not perish, but have everlasting life." The Jew might bring his scriptural Jewish hopes and expectations to the contemplation of Christ and His work; but he was not to cherish bigoted, exclusive, and too carnal and earthly ideas of the redemption promised to Israel, so as to allow to the Gentile only a narrow and humiliating entrance into the gospel covenant. He who was to be the spiritual even more than the temporal glory of the literal seed of the house of Jacob, was also to be a bright, and heavenly, and saving light, not through circumcision, but through faith, to rescue the benighted Gentiles from the darkness and bondage of sin and Satan, and to bring them, as the accepted sons and daughters of the Lord Almighty, into the noon-day blessedness of evangelical liberty and salvation.

Simeon was assured that he should not die until he had seen the Lord's Christ. He and Anna, and those thoughtful, believing, and expectant Hebrews of either sex, who were looking for redemption in Jerusalem, may, before the special revelation made to Simeon, have gathered a hope, from a national interpretation of Daniel's weeks, that the time of the promised Deliverer's advent was fast approaching. But they would learn the reality and certainty of the promised blessings from other sources besides Daniel,—from writings which, without containing any chronological marks like those of the

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seventy weeks, would set forth in distinct and vivid delineation that which the house of Jacob was to hope to receive from the God of their fathers. They could have daily recourse to such predictions and promises as those contained in Hos. xiv. and Amos xiii., in Joel and Obadiah, in Isa. xi. and xii., Micah iv. and Jer. xxx., xxxi. Nor, if they carefully combined together the testimonies of the prophets who flourished after the captivity, Haggai, Zechariah, and Malachi, would they find anything really calculated to discourage the Hebrew believer's hope in Israel's happy future.

In our glancing at, rather than discussing, the scripturally traditional expectations of the Hebrews concerning the restoration of the kingdom and theocracy to Israel, we may be allowed to notice the request of the mother of Zebedee's children, Matt. xx. 20. We may gather from the narrative that Jesus had never forbidden His disciples to entertain their cheirished hope of Israel's kingdom, for they deemed His future kingdom to be Israel's kingdom; and while He gradually endeavoured to enlighten and enlarge their views, and make them more spiritual, He did not deny that He was one day to possess a kingdom and a throne, with assessors on His right hand and on His left. Only He takes care to discourage the not unselfish forwardness of the mother of Zebedee's children, by assuring His disciples that the appointment to these posts of high honour rested with His Father, and that, when the time came, the Son would give them according to the Father's will.

Nor must we overlook the words of our Lord on another occasion to His disciples, " Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," (Luke xxii. 28, 30.) And even Pilate's inscription upon the cross, so far as the Roman was himself concerned—for a Higher Power may have secretly moved him, without his own consciousness, to place above the tree of shame and curse, certain true and glorious words of the Most High God of Israel, written in Hebrew, Greek, and Latin—may be deemed to have been his attempt, as the Roman governor, under the Roman Emperor Tiberius, to expose to open scorn that which he knew to be the deep-rooted traditional expectation of the Hebrew nation, even the expectation of a yet future kingdom higher than all the kingdoms of the earth, of which Jerusalem was to be the metropolis, and a Jew the sovereign.

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It may be, perhaps, objected that if the aged Simeon and Anna could have enjoyed two or three interviews with Jesus after His resurrection, they would have expunged from their idea of the redemption for which they were looking all notions of a restoration of the literal kingdom in the promised land to the literal Israel. Does the Scripture support this objection? Let us try this question by appealing to a very important passage which relates what occurred just before our Lord's ascension. After His resurrection, Jesus had appeared to His disciples on different occasions during a period of forty days. And on these visits it is emphatically recorded by the sacred historian, that He spake unto them "of the things pertaining to the kingdom of God," (Acts i. 3.)

We are to bear in mind how expressly it is stated that Jesus seriously rebuked the two disciples on their way to Emmaus for their slowness of heart to believe all that the prophets had spoken. Of course, this rebuke did not relate to those predictions which foretold the restoration and the theocracy to Israel. These the two disciples had doubtless received with implicit faith; and were dazzled and blinded by them into unbelieving neglect of prophetic utterances of a far different character, utterances bearing the stamp of humiliation, mourning, and woe. They had willingly received in faith some things, but not all—the bright predictions, but not the dark ones. Accordingly, He felt it needful to bring into prominence what they had hitherto kept in the background, and to make the unanswerable appeal, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things concerning himself," (Luke xxiv. 26, 27.) And again, very shortly afterwards, at Jerusalem, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses concerning me. Then opened he their understanding, that they might understand the scriptures, and he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," (Luke xxiv. 44, 47.) All that is here transcribed was spoken both on the road to Emmaus, and at a later hour, in the room with closed doors at Jerusalem, on what we should call the day and evening of Christ's resurrection. The two disciples who had been journeying towards Emmaus, and who had forthwith returned to

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Jerusalem on discovering that it was Jesus who, as a stranger, had been walking and talking with them, were thus a second time, within the short space of a few evening hours, the Lord's attentive hearers.

Of course, when we consider the peculiar form of ignorance in the minds of His disciples, which it was especially, not to say urgently, necessary that our Lord should remove, we may venture to suppose that He expounded those Old Testament types and predictions which more or less expressly set forth His humiliation and sufferings, His death in uplifting and curse,* His burial, and His resurrection. He would, we may reverently believe, touch passingly, but emphatically, on certain great leading topics—the intended sacrifice of Isaac, the feast of the passover, the day of atonement, the seventeenth and twenty-first Psalms, the Psalms shadowing forth the treachery of Judas, the fifty-third of Isaiah, the typical history of Isaiah. Some of these passages He had already brought before them, when living with them as their Master, and teacher, and daily companion, in the days in which they put from themselves all thought of His humiliation and suffering, with, "That be far from thee, Lord," and in which they "wondered what the rising from the dead should mean." It was not necessary for Jesus to dwell at length on each several type or prediction; because such was His Divine power, as He spake to their ear, "He opened their understanding, that they might understand the scriptures."

But all this took place on the first of the forty days which intervened between the resurrection and ascension. And the implied command that they should preach repentance and remission of sins (apparently without mention of circumcision and the ceremonial ritual of Moses) in His name among all nations, beginning at Jerusalem, would seem to go far to unfold the mystery hitherto kept secret, that the Gentiles were to be fellow-heirs,—that in Jesus Christ there was to be neither Jew nor Greek, as we afterwards see so strikingly manifested in Peter and Cornelius. Nor do we deny this to be the case in the present dispensation. But what is to become of all those strongly-marked Hebrew outlines, so clearly and vividly traced upon the delineations of the latter-day glory in the page of prophecy? Shall we accept, against the

* His death in uplifting and curse, they would easily gather, under His teaching, from Num. xxi. 8, 9, and Deut. xxi. 23. The language of Peter, Acts i. 16, and the apparent acquiescence of his hearers in his words, leave no doubt that, on this occasion, our Lord had illustrated the treachery of Judas from the Old Testament.

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simple scriptural record, the conclusions of profound, subtle, and toiling intellects? Are we to suppose that Israel has so utterly and absolutely forfeited all peculiar and earthly covenant blessings, that they are never to be bestowed, but have been removed from the lower and earthly sphere into that of heavenly and spiritual blessings? We are rather disposed to appeal on this point to the written word, which tells us that "the gifts and calling of God are without repentance." And we are inclined to inquire how it is, that, at the end of the forty days, in which Jesus had, from time to time, been speaking to His disciples of "the things pertaining to the kingdom of God," if He had been really teaching them that there was no special glorious future awaiting the house of Jacob,—how it is, we say, that these instructed disciples should have addressed to their risen Lord, just before His ascension, this question, "Lord, wilt thou at this time restore again the kingdom to Israel?" And is it not even more surprising, on the hypothesis which we have ventured to disapprove, that our Lord, instead of rebuking the ignorance of these questioners, should treat them as if they were right on the main point, and only in error as to the more unimportant circumstance of time? For He thus replies to them, "It is not for you to know the times or the seasons, which the Father hath put in His own power." The question and the answer would appear alike to assume that, at some yet future period, the kingdom is again to be restored to Israel.

Art. III.—NOTES ON THE BOOK OF REVELATION.

Chapter VI.

I. The opening of the four first seals—The four horsemen, (ver. 1–8.) II. The fifth seal, (ver. 9–11.) III. The sixth seal, (ver. 12–17.)

Here the prophetic part of the third section of this book properly commences. Now the blessed Lord begins to manifest Himself as Lord of all, by adopting measures for the execution of God's purposes.

I have already mentioned above that I view, with many modern writers on prophecy, chaps. iv. to xxii., in the final sense, as yet future. However, I believe that many events, especially in chaps. vi. to xvi., have had *preliminary* and *partial*, or typical fulfilments, as we shall see in the notes. This is the general mode of teaching in God's Word. There

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are many types in the Old Testament whose antitypes are yet future. And there are many prophecies which have had a *partial and preliminary* fulfilment, but await their *final and real* accomplishment. Is this not one of the reasons why there are such differences in the views among commentators of this very book, because typical or partial fulfilments have been taken as final? A modern writer on prophecy says, with regard to this difference of opinion:—"Attention to *the detail* of prophetic description is needful, not only for enabling us to form a correct estimate of the future, but also for guarding against that error which has for ages been the bane of the Church,—viz., the application of prophecy to wrong objects, and thereby the assertion of its accomplishment long before the real subjects of description have arisen. This error will be always fallen into when *the facts* of Scripture are neglected, and *general principles* only regarded, and they negligently applied."

The seven seals run to a certain degree parallel with the seven trumpets and the seven vials; in fact, the seven churches, the seven seals, the seven trumpets, and the seven vials, contain seemingly each a picture of the Revelation, down to chap. xx., though in an *advanced stage,* as they proceed, and under a *different aspect.* We find a similarity in the seven parables in Matt. xiii., where the kingdom of heaven is represented under different similitudes; of which, however, the last, "the net cast into the sea," brings the whole to a final issue.

In the four first seals the Lord employs His usual sore judgments upon a guilty world, by sending the sword, war, famine, and pestilence. The six first seals in their *primary* fulfilment extend to the downfall of Rome pagan. The earthquake, however, (ver. 12, etc.,) seems to be the same as that of chap. xi. 15–19, xvi. 18–21. (Comp. Zech. xiv. 4, 5.) Chap. xvi. brings the series of events to a close, and in point of chronology brings us forward to chap. xx. 1, 6,—chaps. xvii.–xix. being merely a detailed description, with a few additional statements, of what has been briefly intimated in chap. xvi. A proof of this we have in the fact that chap. vi. 12–17, whatever preliminary fulfilment it has had in events gone by, has never been really and finally accomplished. Likewise, chap. vii. 15–17 will only be realised when chap. xxi. 1–4 shall have been brought to pass. In chap. vii. 15, the saints are said to "serve God day and night in His temple;" and chap. xv. 8, it is said that "no man was able to enter into the temple, till the seven last plagues were fulfilled."

While the seven seals have a *general* bearing, and appear

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to affect *the world at large*, the seven trumpets seem to have a *particular* reference *to the Church*, and evidently try *it* especially; the seven vials, however, *refer altogether* to *the antichristian party, and its wicked leader, the beast.*

Ver. 1–8.—The four symbolic representations, under the form of four horsemen riding through the world to execute God's behests, (see Zech. i. 8, vi. 1–8,) denote Christ's universal power, and shew that all events, whether good or bad, peaceful or warlike, are under His control. They are symbolic of God's four sore judgments, (Ezek. xiv. 21,) and are always at the bidding of the Lord. All changes, therefore, of this world are under the control of our blessed Lord—

(1.) Occasioned by successful wars and triumphs; as the first seal.

(2.) All bloody and destructive wars; as the second seal.

(3.) Dearths and famine, and abundance of food; as the third seal.

(4.) All kinds of plagues, pestilence, and epidemic visitations; as seal the fourth.

And while these events are traceable in the past history of the Church, they are not to be considered as exhausted in the past: they admit of a further and more dreadful fulfilment. Thus, these four seals present to our view an outline of the world's history, as seen in the light of "the Scriptures of truth."

An eminent divine has left it on record:—"In our time, the fourth seal is to be expected to take place once more; and during the reign of terror of the beast, or great Antichrist, all the four may be quickly and awfully re-fulfilled."

Ver. 2.—Here appears a worldly, triumphant leader, or king, upon a white horse. He proceeds in quick marches through the earth; and already, at the beginning of his conquests, is crowned as a victor. The kingdoms of this world will rise once more with bright hopes before them; but when flushed with triumphs, then will they be overtaken by "war, famine, and pestilence." These may be occasioned by the two witnesses, (chap. xi. 6.) Upon the victories of this world's kings there follow, instead of peace, well-being, and blessings, confusion, conflicts, distress, and death. This we witness in all the attempts of establishing a universal monarchy, from Trajan to Napoleon the First. Christ alone will be able to establish a kingdom in which "righteousness, peace, and joy in the Holy Ghost will flourish."

Ver. 3 and 4.—This seal, in its preliminary fulfilment, wonderfully accords with the state of the Roman empire after the reign of Trajan, whose conquests are described in the first

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seal. Internal and foreign wars devastated the country. Almost all the emperors were murdered by usurpers. The red colour is emblematic of the much blood which was shed in these wars. Instead of the hoped-for kingdom of peace, through the intervention of the Lord, the peace was taken away, and their pride humbled, in order to prepare them for the reception of the gospel. Most of the cruel persecutions of Christians occurred about this time. The fact that "*a great sword was given* unto this horseman," shews that these wars were urged with the concurrence of our Lord, as chastisements upon the nations.

Ver. 5 and 6.—As the foregoing seal manifested the absence of the desired kingdom of peace, so this the absence of plenty. The black colour denotes gloomy prospects. If the Lord had not mercifully interposed, the black death of famine would have destroyed all. But "the voice in the midst of the four living creatures," which is that of the Lord, provided a remedy. He shews how that He is also Master over the seasons, to render them fruitful or not, as may seem good to Him. All this is to teach us that our exalted Lord possesses power over every event, and over all things, however minute. Having, therefore, Him, we can never really want.

Ver. 7 and 8.—"Christ Jesus our Saviour hath appeared to abolish death, and to bring life and immortality to light through the gospel;" but till His coming again, neither the one nor the other of these blessings will be really enjoyed upon earth, though this is the glorious object of the gospel, (see Rev. xxi. 4.) In the fourth seal, "God's four sore judgments" (Ezek. xiv. 21) are combined. The Lord adds here to the first three plagues new ones. The Roman history, from about 135 A.D., is full of these evils,—the sword, famine, pestilence, death, and wild animals, constant wars, mutinies among the soldiers, revolutions, invasions of the Scythians, &c. About the year 280, under the reign of Probus, famine spread over the earth, in consequence of which he was killed in the camp. The plague likewise broke out, commencing in Ethiopia, and spread itself in the Roman territories, where it raged for fifteen years, and, Zonarius relates, depopulated many provinces.

In consequence of this the wild animals increased, and became very destructive. The heathen laid the blame of these visitations upon the Christians, and persecuted them. These plagues swept away about *the fourth part* of mankind in the Roman empire. In chap. viii. 7–9, *the third part* is to be destroyed; and chap. xvi. 2–21, *the whole earth*. Instead, therefore, of these plagues abating, they will increase.

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Ver. 9.—In the preceding persecutions many Christians died the death of martyrs. Hence the apostle does not unexpectedly mention them here. The heathen believed that these fearful plagues were sent by their gods on account of the increase of Christianity. Consequently they killed the Christians.

"The altar," the place of abode of these martyrs, stands in relation to their death. Their blood was poured out as an oblation in defence of the Word of God. "Under the altar," in the heavenly sanctuary, St John saw the souls of them, waiting for their resurrection bodies.

Ver. 10.—They cry that the Lord would speedily accomplish His purposes, in executing His judgments upon an incorrigible world, and thus stop the increasing sinfulness of the wicked. This is no revenge. All *may* and *ought* to pray for the speedy accomplishment of God's purposes. But these purposes cannot be accomplished without sore judgments. "God's name will not be hallowed, His kingdom will not come, nor His will be done on earth as it is in heaven," till the antichristian host is removed, and Satan with his legions shut up in the bottomless pit. Their cry teaches us, likewise, that disembodied spirits long for the perfecting of the Church, and the receiving of their glorified bodies; and as these things will take place at Christ's coming, they pray for that event.

Ver. 11.—The prayer of these martyrs is so far heard that they obtain "white robes," some think glorified bodies; but this hardly can be admitted, because they are told to rest yet for a little season, &c.; glorified bodies they will receive in the first resurrection, (chap. xx. 5, 6.) Their happiness is thereby enhanced; but the full fruition of bliss awaiting the whole Church they cannot yet obtain, (Heb. xi. 40.) This passage clearly shews that there will be again martyrs before this dispensation closes. The reign of terror of the beast will be marked in this respect. In fact, every time that the four riders pass through the world, or God's four sore judgments are abroad, there are more or less believers who have to seal their testimony with their blood. And as the last going-forth of these horsemen will be by far the most awful, there will be most saints slain at that time, (see chap. xiii. 7.)

"Fellow-servants" denote teachers, preachers of the gospel, and other instruments in the hand of the Lord. "Brethren" embrace all believers who have no special office.

Ver. 12–17.—The judgment here recorded is agreeable to prophetic imagery, (as Isa. xiii. 9, &c.; Joel ii. 10, iii. 3, 4; Hag. ii.; Luke xxi. 25, &c.;) a consummating or final one. It contains the powerful answer given by the Lord to the ques-

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tion of the martyrs, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This inquiry was at the same time a complaint against pagan Rome, that persecuted the Church. It applies, in the first place, therefore, to the fearful overthrow of the Roman empire, with all that appertained to it. The sublime imagery altogether suits that event. According to Eusebius, the heathen emperors, Galerius, Maximinus, and Licinius acknowledged publicly their injustice against Christians, recalled their persecuting edicts against them, and declared that their misfortunes were a just punishment on them, inflicted by God and Jesus Christ. The request of the martyrs was thereby granted; and the persecution ceasing, the Church had a pause of rest, as we see in chapter vii. Upon every march of the four horsemen there follows a rest; and every termination of their circuit is a type of the last and final judgment. As the prayer of the martyrs will not be finally fulfilled until the contents of chapter xix. are accomplished; so, likewise, the *full* import of the sixth seal will not take place till Christ's second coming. The history of this world is a continued judgment on the world, till the last consummating one.

Ver. 12.—Times of judgment are terrifying for Christ's enemies, specified here under seven classes; but they are consoling to His own. They will come out of them purified, and fitted for the state that awaits them.

Ver. 13 and 14.—At the destruction of pagan Rome, every mountain and island were not moved out of their place. They continued yet, (ver. 15 and 16;) but this will take place, (chap. xvi. 20, xx. 11.) That which has been partially fulfilled will at last be fully accomplished.

Ver. 15.—Let us notice here the seven states of men which tremble at the wrath of the Lamb. (Compare Isa. ii. 11–21.) As many acknowledged at the downfall of Rome that they could not prevail against Christ; so the ten kings, (chap. xvii. 12–14,) confederates of the beast, will find that Christ is too powerful for them.

Ver. 16.—These devastating judgments will at last convince all who oppose Christ that He is the lawful governor of the world, and has a right to be wrathful against them.

Ver. 17.—The fear excited by the dreadful day of the Lord deters the enemies from persecuting the Christians any further. Upon every final judgment, as alluded to, there follows a rest. Thus we have an example here. Chapter vii. is a breathing time for God's people. During such pauses they are to acquire strength for further conflicts.

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Chapter VII.

I. The winds of the earth are checked till one hundred and forty-four thousand of all the tribes of Israel are sealed, (ver. 1–8.) II. John beholds an innumerable number of those that are saved in heaven, who with the angels praise God and the Lamb, (ver. 9–12.) III. John learns from one of the twenty-four elders what blessedness awaits those who pass through the great tribulation, (ver. 13–17.)

The saints are assured in this chapter that they shall be safely carried through all the storms and tribulations which shall come upon this world. In Ezek. ix. we have a similar fact stated, where God's children are also sealed against impending judgments. At the same time, chapter vii. is a preparation for the seventh seal, which introduces the seven trumpets, (chap. viii. 1.)

Ver. 1.—Whether these four angels or messengers are real angels, or symbols of God's power, it matters little. The truth thereby conveyed to us is all the same. They denote agents through whom He executes His judgments or His blessings upon the children of men. (See Ps. civ. 4, and Heb. i. 14.) God employs His angels for the above purposes, we know; and we have therefore no warrant to view them in this and the following parts of this book in any other light. The invisible world is not so disconnected from the present as we are generally led to suppose. In chap. xii. 7, we have angels fighting with angels. Michael and his angels fight with the dragon, the devil; and he fights with his angels. According to these facts, we are disposed to regard these angels as real. They are good angels, "standing before God," always ready to fulfil His will. The circumstance that the earth is here represented with four corners is analogous to the four winds of the earth; and the camp of the Israelites, being a type of the earth, had likewise four corners. (See Num. ii.) The four winds are symbols of God's judgments. These are kept back till the saints are sealed, or so secured that they shall not be injured by them. "Earth, sea, and trees" are seemingly symbols of localities. Earth may denote Asia; sea, Europe; and the trees, other parts of the world. The prophets often speak of Europe by calling it "the isles of the sea." And in this book Asia is generally called the earth. Are these four winds not similar to the four horsemen, chap. vi.?

Ver. 2 and 3.—What comfort to believers to learn that God takes such care of them! They will not be hurt by any of His judgments. He will hide them in the hollow of His hand. The earth, sea, and trees being repeated here, shews that

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"the great tribulation" will affect especially the countries implied therein.

May the seal not denote a peculiar measure of the Holy Spirit? He alone can sustain us in great tribulation. In the East, slaves used to be marked either on the hand, arm, or forehead. God's own are also marked. The number of the sealed evidently stretches over the whole period comprehended by the seventh seal, which takes in the seven trumpets. While the Church of the first-born will be taken to her Lord, there will remain some, who will prove a salt of the earth, and teachers and comforters to those who may be saved from the wreck of nations. (Compare chap. xi. 13.)

Ver. 4–8.—The definite number of sealed from Israel, in opposition to the innumerable multitude of Gentiles, (ver. 9,) evidently indicates that this sealing is limited to the time when *only a remnant,* and *not all Israel,* (Rom. xi. 26,) shall be saved. Let us call to mind the seven thousand in Elijah's time. This number is a highly-privileged band. (See chap. xiv. 1–5.) God's grace knows order, measure, and number. This, God shews in Israel. To the Gentiles He has shewn the riches of His grace and compassion. Some expositors regard these one hundred and forty-four thousand as representing the Church, the Bride of Christ, where a definite number is employed for an indefinite one. In as far as the election from the Gentiles will be made one with the remnant from the Jews, there is great weight in this supposition.

The tribe of Levi being included among the number, signifies that they will be no longer the exclusive priests,—all true believers will be "a royal priesthood."

The tribe of Dan, being left out, is an additional proof of the high dignity of this body of saints, of which Dan has evidently rendered himself unworthy by first establishing idolatry in Israel. The setting up of another object of worship has always been severely visited upon the Israelites. "God is a jealous God: He will not give His glory to another, nor His praise to graven images." How many, alas! worship the god of riches instead of the Lord of heaven and earth!

Ver. 9–17.—This is one of the most consoling, instructive, and encouraging visions of this book. John sees here all the "spirits of just men made perfect," out of all nations, from the different parts of the earth, standing before the throne of God. They were not all there in reality, when he saw them in spirit. They may be considered as spreading over the whole time of the tribulation, (see chap. i. 9;) but especially the last, called "*the great tribulation,*" (Matt. xxiv. 21, 22; Rev. xiii. 7–9,

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14,) when they will have either to seal their testimony with their blood or be marvellously preserved, (see Isa. xxvi. 20, 21, and chap. iii. 10.) This multitude will be great, being innumerable. The same order of the heavenly worshippers is observed here as in chap. v. 11, with the exception that there the twenty-four elders stand *after* the four living creatures, and here *before* them, or *next* to the angels. But in both passages, the angelic host forms the *exterior* circle, by which we are taught that, through Christ, redeemed man will be favoured with a nearer approach to the throne than the angels themselves.

What a comfort to know beforehand, that, though some of the believers will have to pass through "the great tribulation," they shall not be hurt by it! It will serve for the purification of all those who will not be found in a waiting and prepared state at the rapture of the saints, or first resurrection.

Ver. 9 and 10.—Here we may learn what the heavenly liturgies are. All confess that their salvation is to be attributed to the triune God. Him they acknowledge as the Author and Finisher of their salvation; hence they ascribe all praise to Him alone.

Their "white robes" denote their glorified bodies, and "the palms" are signs of the victory they have obtained over their enemies through the blood of the Lamb, and by "their not loving their lives even unto death." These white robes differ from those chap. vi. 11. These saints are before the throne, those souls under the altar.

Ver. 11 and 12.—This doxology of these heavenly worshippers forms a parenthesis between verses 10 and 13. All holy angels unite in what the redeemed declared above, with a hearty Amen. About this sevenfold doxology, see chap. v. 12. If there be joy in heaven over one sinner that repenteth, how much more over such multitudes of saved ones!

Ver. 13.—John was astonished at all this, and asked himself, like Daniel, (chap. vii. 15,) what all this could mean; particularly, who these multitudes could be, and whence they came. The elders could read his mind; therefore, one answered him by asking, and thereby manifested his deep interest *in*, and intimate relation *to* these palm-bearers before the throne.

Ver. 14.—What precious information regarding the blessed state of believers in another world! They come out of "the great tribulation"—literally, "the tribulation, the great." Evidently the great tribulation occasioned by the reign of the beast, (chap. xiii. 7, 15, &c.,) in which the saints will not

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be exposed to bodily danger only, but also and especially to the peril of losing their souls. It will be the tribulation spoken of by our Lord, (Matt. xxiv. 21, 22,) out of which they can only be saved by the special interference of the Lord; not by their sufferings, but by the application of the blood of the Lamb, and thus being made white, they are admitted to the near approach of the throne. Now, the act of washing and bleaching, as the original signifies, implies a continuous operation, till the object is obtained. The application of this precious blood must go on to the end of our lives. Its blessed results are declared in the following verses, 15–17.

Ver. 15.—Let us notice the word "*therefore*"—being thus washed and purified, they are admitted into the very presence of God. This service in God's temple is the highest glory and happiness. It will be fulfilled *after* the new heaven and the earth will have been created, (chap. xxi. 1–5,) when God will tabernacle among men, and when His glorious presence (the Shechinah of the tabernacle) will be with His own for ever and ever.

Ver. 16 and 17.—There will be felt no want, either outwardly or inwardly. Complete fruition and bliss unspeakable will be the portion of these thrice-blessed conquerors; their hungering and thirsting after righteousness and complete conformity to the Saviour's image will be fully satisfied.

We have now the reason stated why their enjoyment will be complete—"For the Lamb . . . shall feed them, and lead them unto living fountains of waters." There will, therefore, be substantial enjoyments suited to their glorious state. And as tears have been their portion in passing through the great tribulation, "God himself will wipe them away." This implies the tenderest consolation imaginable; there is not a more tender expression to be met with in all the Bible.

Let us reflect, if so many shall obtain such glory and happiness, why should not we all come and wash our garments in the blood of Jesus Christ, and participate in their bliss? Should that be impossible to us which was possible to them? Should Christ's blood not furnish a complete atonement for our sins, as it did for theirs? Away with doubts and fears; away with unbelief and an accusing conscience. Christ has a remedy for all your wants. None will ever perish that casts himself upon Him; but all will be lost who, through distrust, stay away. Let us not omit to notice the tender concern of our Lord for His own, in giving us, in this chapter, such an inviting and cheering prospect of the future. There are nothing but judgments foretold in the 6th, 8th, and 9th chap-

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ters, but in this we have nothing but what is consoling and inviting for His people amidst these devastating judgments.

May we then, who know these things, with Moses, "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and esteem the reproach for Christ greater riches than the treasures of Egypt, (or this world,) having respect unto the recompence of the reward."

Chapter VIII.

I. The opening of the seventh seal—Seven angels with seven trumpets—Preparation by taking fire from the heavenly altar, and burning incense, (ver. 1–6.) II. The sounding of the first, second, third, and fourth trumpets, (ver. 7–12) Three woes of the last three trumpets, (ver. 13.)

The execution of God's purposes is resumed. The seven angels receive the trumpets, (ver. 1–6.) "The silence in heaven" implies the great importance of this last seal, (see Zech. ii. 13; Hab. ii. 20.) All are silent in anxious expectation of what is to come. A series of the most important events is now approaching, which will speedily bring God's purposes to a close.

During the time comprehended in the last seal and in the seven trumpets, the power of sin and the kingdom of this world will be particularly manifested against the kingdom of our Lord, but will likewise be entirely overcome, so that "the kingdoms of this world will become the kingdoms of our Lord, and of His Christ," (chap. xi. 15.) Every opposition, every error in doctrine and life, must appear, that the Church may know and overcome them through her exalted Head; and, in this way, herself have her strength increased and her graces perfected. All evil is permitted for the advancement of God's own glory and the perfecting of His people, fitting them thereby for their high and heavenly destination. The struggles occasioned from these sources are the travailing pangs of the new birth of the kingdom of Christ, and must precede her triumph over her enemies. The last and greatest enemy of Christ that will appear in the Church, "the man of sin," our Lord Himself will destroy at His coming, (see chap. xix. 11, &c.) Under the seven trumpets, the judgments become more and more terrific, wherefore the *three* last are called "woe trumpets." The *third* woe (chap. xi. 14, 15) introduces a series of most astounding visions. It introduces the conflict of the dragon with the woman, (chap. xii. 1;) the two beasts, with their doings, (chap. xiii.;) the seven vials with the last plagues,

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(chap. xvi.;) the terrible judgments upon the whore, or false Church and Babylon, (chaps. xvii. and xviii.;) the destruction of the beast and the false prophet, (chap. xix.) Upon these events follow the binding of Satan, (chap. xx. 1–3;) the first resurrection, and the thousand years' reign of Christ with His saints, (chap. xx. 4–6;) then the liberation of Satan for a little season, (chap. xx. 7–10;) the general resurrection and judgment, (ver. 11–13;) and finally, the new heaven and earth and new Jerusalem, (chaps. xxi. and xxii.)

Ver. 2.—Who these seven angels are can be of little importance to us. Trumpets are always symbols of collecting armies for battle and conflict; here they signify great and generally felt occurrences in this world, and judgments of God. These judgments have the design to overrule or direct every thing, either in Church or State, in such a manner that they must only serve to advance the Lord's cause. Nothing can injure the Church of Christ; but, on the contrary, all must help to promote her best interests. The seven trumpets and their implied judgments have special reference *to the professing Church*, which, having become worldly and lukewarm, brings upon herself chastisements from God in order to bring many yet to repentance; whereas the seven vials apply *altogether to the followers of Antichrist*, for their destruction as a just retribution. The parallelism between the seven trumpets and seven vials must be observed. While both the one and the other overtake the *Papal* Church, with her daughters from among all denominations, the seven vials in particular will fall upon her after having become *altogether Antichristian.*

Ver. 3–5.—Before the actual sounding of the trumpets a spirit of prayer is poured out upon the saints, whereby they accelerate the coming judgments, and are themselves prepared against them. The incense is symbolic of Christ's intercession, which alone can render our prayers acceptable before God. "The voices, and thunderings, and lightnings, and an earthquake," are manifestations of God's glory and power, which were to be made known in the execution of His purposes through Christ. Here we may learn the efficacy of fervent prayer. It is quite true that believers are the promoters of the execution of God's judgments upon this guilty world. The heartfelt repeating of the Lord's Prayer will do this, because the praying for God's kingdom to come implies the destruction of that of this world. Therefore believers are either the protectors or destroyers of this world. The accusation, therefore, of the worldly against God's children is true, when they say,

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"Ye are the cause of this evil." They "judge the world" already invisibly, but by and by openly.

There is a meaning in having the passage ver. 3–5 introduced between ver. 2 and 6. The voices, &c., have their origin not simply from nature; invisible agents control them, and the prayers of the saints promote them. When we pray for an outpouring of the Holy Spirit, His presence produces very different effects upon the masses from what we expected; so is it when we pray, "Thy name be hallowed; Thy kingdom come; Thy will be done in earth, as in heaven." We must expect great storms, and convulsions of nations, and judgments unparalleled, during the sounding of these seven trumpets. The renewing of this earth will be accompanied with dreadful pangs, and the establishing of Christ's kingdom will be preceded by fearful destructions.

Ver. 6.—Ver. 6 simply informs us that the seven angels are ready, at God's bidding, to fulfil His will. In the following verses, we have the sounding of the four first trumpets, with their effects. The four first trumpets have a similarity with the four first seals, and may be repeatedly fulfilled in similar events; so that their past fulfilment is only typical or preliminary of what is to come. These four trumpets are not yet those four storms, (chap. vii. 1,) as they are not loosed till chap. ix. 14. Luther considered them as denoting false teachers. There are, no doubt, bodily calamities connected with those of a spiritual nature.

Ver. 7–9.—The two first trumpets affect the corrupt church *from without.* The hail, as well as the mountain, is a symbol of a fearful, devastating invasion of barbarous nations, (compare Isa. xxix. 1–6, xxx. 30–33; also Jer. li. 25.) In a preliminary sense, they are applied to the two principal migrations of nations in the years A.D. 378 and 450. The first affected principally the eastern part of the Roman empire; the last, the western. The sea signifies Rome and its empire, which is surrounded by the sea, into which the Goths and Vandals precipitated themselves like an overflowing sea, and caused dreadful shedding of blood. At the same time is indicated that these invaders were received by the empire, and became amalgamated with it. And most of these barbarous people, embracing the Arian heresy, persecuted the orthodox to death, and thus many died a spiritual and physical death. The ships, a symbol of the towns, &c., upon this sea of nations, were actually destroyed to the third part of them.

Ver. 10–12.—The third and fourth trumpets execute God's judgments upon the corrupt church from *within,* as the

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first two from *without*. The "great star" denotes a distinguished bishop, (see chap. i. 20,) who fell deeply, forsaking his heavenly position, and becoming earthly and sensual. Many apply it to Arius. As in the seven epistles, in a prophetical sense, the *one* angel denotes *a body* of teachers, so may this great star signify the whole body of heretical teachers from Arius onwards. They continue, and will be worse and worse. But as this star significantly is called "great," and precipitated from a considerable height, some understand the bishop of Rome by it, when he became pope. "The burning as it were a lamp," may signify the blinding and bitter conflict for rank and position among the patriarchs. The papal star burns in a false fire, being zealous only for his fee, and falls upon the third part of rivers and fountains of Christian doctrines in the western part of the Roman empire. Rivers and fountains of waters are used in Scripture as significant images of fountains of Divine wisdom, (see Isa. lv. 1), out of which thirsty souls are to drink. These were made bitter by Popery. A great number of orthodox Christians were poisoned by these doctrines, and died a spiritual death. The antichristian doings and blasphemous assumptions of the popes, in the dark ages, are matter of history, and well known. The pope is not a father of love in Christ, but has become one of hatred. All the evils in the church of the western part of the Roman empire are traceable to Popery.

Ver. 12.—With the fourth trumpet there came a great spiritual darkness of the sun and moon. Since the rise of Popery, instead of an advance in Divine and human wisdom, the Church sunk into a new night of heathenism and ignorance. The gospel, as the sun of the soul, disappeared first, because the minds of the teachers were darkened through errors. After "the Sun of righteousness" was obscured, the decline of the Roman empire followed apace. Both succeeded each other in rapid strides. The Mohammedan impostor (A.D. 609) appeared at the same time; so that while the Pope carried on his work of delusion and devastation in the west, Mohammed did the same in the east. All was a judgment of the Lord upon the generally corrupt Church, both in the east and in the west.

Ver. 13.—"The eagle" (or, in the received version, angel) "flying through the midst of heaven," (see chap. xiv. 6,) announces three dread wars, (chap. ix. 12,) which are far more fearful than the four first trumpets. They will come principally upon those "who dwell upon the earth," or, as earthly-minded ones, cleave to the earth. (Comp. chap. xii. 12.)

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These woes will be so dreadful, because the kingdom of darkness obtains particular power over men during their duration—first, under the reign of Popery; secondly, under Mohammedanism; and thirdly, under the beast. These three woes are announced together. Why? because on the arrival of the first, there were already indications of the other two. St John, (1 Epist. ii. 18,) warning against the Antichrist, says, "Little children, it is the last time: and as ye have heard that the Antichrist shall come, even now are there many Antichrists." Similar is it with these woes. As the last Antichrist will be the most dreadful of all that preceded him, so it will be with the three woes.

Chapter IX.

I. The fifth angel sounds his trumpet—The first woe, (ver. 1–11.) II. The sixth angel sounds—Second woe, (ver. 13–21.)

In this chapter follow the fifth and sixth trumpets, or the first and second woe. The fact is overlooked by many, that with Christ's first coming, and more perfect manifestation of God's gracious plans and purposes, evil has likewise been developed by the powers of darkness; and this will increase, till in the last Antichrist, or the beast, it will reach its zenith. "The tares and the wheat grow together." Let us well observe, they *grow*, which shews an advance in both. The evil has been particularly cherished and developed by Popery, "the mother of harlots," or false church, and will proceed till entirely removed at Christ's second coming. The ninth chapter in many old Bibles has for its title, "*The Antichrist in the West and in the East.*" This title is very appropriate. Popery and Mohammedanism arose simultaneously in the beginning of the seventh century. And is it not wonderful that they should totter now together? Perhaps in a little time they will actually finish their course at the same time.

Chap. viii. 10, we gave it as the opinion of some pious commentators, that the bishop of Rome was meant by the "great star," when he became pope. This opinion receives strength by the fact, that in chap. ix. 1, we ought to read, according to the Greek, "And I saw a *fallen* star" (one that had fallen previously) "from heaven unto the earth." Popery, the masterpiece of Satan, could not have established itself at once, had not a great number of teachers and influential men in the Church been led away from the truth, (see chap. viii. 12.)

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Here, ver. 1, 2, the pope is finally installed, and begins to exercise his satanic power. He receives "the key," but, alas! not that of St Peter, as he pretends, but that of Satan. "He opens," alas! not heaven, but "the bottomless pit." The description given of this star (chap. viii. 10, 11) is truly and wonderfully exact. "Wormwood," when taken in strong doses, renders the person stupid, miserable, indolent, sleepy, weak-sighted, &c. And what has Popery occasioned in the moral world? It rendered the pure doctrines and the fountains of God's Word bitter and venomous by its satanic errors, so that thousands of mankind died a spiritual and eternal death. Since the rise of Popery, instead of Divine wisdom, knowledge, love, and faith in the Saviour, human wisdom and faith in man have been introduced into the Church. In short, the Church sunk back into more than pagan darkness, ignorance, and superstition. Popery, as the *Western* Antichrist, devastated the Church *internally;* and Mohammedanism, as the *Eastern* Antichrist, *externally.* Both were suffered by the Lord, as the due reward of the departure from the truth. While Popery wasted the Church in the West, Mohammedanism did the same in the East; and this they *will do* till they are put down altogether. In Popery, Satan aped Christ in His spiritual kingdom; in Mohammedanism, in His universal sway.

Ver. 1–11.—This part of the chapter, in its *primary* application—for we do not deny a *further fulfilment* of this passage—refers evidently to Popery, with all its woful results. The pope opened the bottomless pit. As a moral person, he is the leader and instigator of the hosts of blind fanatics, either in Church or State, who in succession have issued from that infernal pit, and darkened the whole constellation of the religious horizon.

The dark smoke of this pit is the very contrast of that in chap. viii. 4, which symbolised the prayers of the saints. This smoke denotes the fanaticism, bigotry, and idolatry, with all the host of errors of Popery, including the pope's exaltation above all human power, and enthroning himself as Christ's vicegerent on earth. It was the pope who compared himself with the sun, and the emperor with the moon, which derives its light from the former. This power he obtained by the fanatical notion issuing from the smoke, so that he was regarded as God upon earth; hence could pardon or retain sins, according to his pleasure.

Ver. 3–11.—Here we have a symbolic representation of all the orders of clergy and monks of Popery; likewise of the Crusaders, who waged their destructive wars for about one

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hundred and fifty years. The popes were the great promoters of the Crusades. For a detailed description of these things, we refer to works written on these subjects. These bands had not only a visible leader, but, according to ver. 11, had likewise an invisible one. This teaches us, that as good angels are employed in the execution of the plans and purposes of our blessed Lord, so the devil employs his hosts in defending and advancing his wicked cause. Let us learn hence, that the world of spirits is not inactive in human affairs. This passage, in whatever degree it has been fulfilled, seems to await a further and more complete fulfilment. The description of these locusts is such, that they resemble more infernal demons than human beings. The fact that *those* men were only to be hurt by them "which have not the seal of God on their foreheads," (ver. 4,) apparently shews that they are yet future; because those that are sealed (chap. vii. 3) are evidently sealed against "the great tribulation," (chap. vii. 14,) occasioned or ushered in by the third woe, (chap. xi. 13.) Likewise, ver. 6 seems to refer to a time of trouble, such as never has been, (compare Matt. xxiv. 21,) no, nor ever shall be. According to ver. 11, they are not only under the rule of a visible head, but have "the angel of the bottomless pit" to marshal and influence them, who has a Greek and Hebrew name, both of which signifies "a destroyer." Some think that these names imply that he will act destructively both to Greeks and Jews. Seeing, therefore, that this vision must be cleared up by future events, we refrain from further remarks.

Ver. 13, &c.—From the convulsed western part of the Roman empire, we are now directed to its desolated eastern portion.

Ver. 14–19 contain the contents of the sixth trumpet, or the second woe. Whatever fulfilment this vision may have had in the Mohammedan woe, its final fulfilment, like the first woe, apparently is to be expected. The Euphrates is the principal river in Western Asia, which has been for about one thousand years the centre of the chief supporters of Mohammedanism, as the Arabs, Persians, Turks, and Tartars. In 1070 arose there the four principal Sultanies.

Ver. 15–17.—"And the four angels were loosed, which were prepared *at* an hour, day, month, or year." This denotes the principal invasions of the Mohammedans into the Christian countries of the East, at different periods. *They kill*, which under the first woe was not allowed—only "*to hurt*." The Mohammedans always used horses. They had formerly hardly any foot-soldiers. This trumpet spreads over

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a great space of time, as well as over a large extent of country. Hence the horses were not all brought on the theatre of war at the same time. However, verses 17–19 shew that these horses are not to be taken altogether as real, but also symbolically. In as far as they have reference to the Mohammedans, they are real; but being applied to a future event, they are symbolical. "The fire, and smoke, and brimstone, issuing out of their mouths," denote a threefold infernal element. A satanic power breathed out of them. Fire and brimstone burn in hell. Their power to destroy and to kill is great. This is true not only physically, but spiritually. A third part of men is said to have embraced the soul-destroying errors of Mohammed; and in less than one century they spread over all the countries lying between the Atlantic and Chinese Ocean. Ver. 19 seems to describe their cunning and crooked policy, as well as their satanic wickedness and venom. It is unmistakable that, as in the first woe we observe the agency of infernal spirits, so in the second. The outward or visible agents in such movements are nothing but the tools of Satan; and St John, in his vision seeing these wicked spirits, describes them.

Ver. 20 and 21.—The Lord raised the Mohammedans against the deeply fallen churches of the East, to chastise them, and to lead them to repentance, on account of their abominable idolatry. The Arabs and Turks at all times have hated images and pictures. They called their late Sultan an infidel because he had his likeness taken; and they believed that God had called them to put down image-worship both among Christians and heathen. The sufferings which the Mohammedans inflicted on the Christians in the East especially were great indeed, and lasted a long time with extreme severity, and they continue more or less to this day; yet as nations, they have not repented, nor do they desist from, their idolatrous practices. They sink deeper and deeper, and thus are ripening, alas! for a yet more fearful judgment! The many efforts which have been made for their recovery will in the end only enhance their guilt. Thus far, we have recorded the history of the Christian centuries down to our own time, so far as it can be applied to them. It is stated only in general, typical outlines, and there is yet much to follow, on which account the 10th chapter begins in a manner a new book.

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Chapter X.

I. A mighty angel makes preparations for the last important events, both consoling and afflicting—His little book and solemn asseveration, (ver. 1–7.) II. John eats up the little book, (ver. 8–11.)

This chapter stands in the same relation to the seventh trumpet as chap. vii. to the seventh seal. Both this and the following chapters contain a solemn preparation for the great events of the seventh trumpet, (see ver. 7, and chap. xi. 15.) There follows here a parenthesis in the vision, which extends to chap. xi. 13. And this intervening act contains a prophecy, which will be fulfilled under the seventh trumpet. We must observe that with this chapter there begins a new section of this book, in which the events no longer take place in *succession* of each other, as hitherto, but they run, in some instances, *parallel* with each other. Likewise, the stage of events is extending, and the limits of the mere earthly Church and the heavenly cross each other. In fact, the nearer the coming of the Lord approaches, the more intricate the things will become. Our Lord not in vain says, "If it were possible, they shall deceive the very elect." However, this chapter (ver. 1–7) contains a precious truth, and assurance of the happy termination of all that is before us. The little book contains a new prophecy—first, that which is contained in chap. xi. 1–13; but likewise all the following, inasmuch as the latter are the result of the former.

Ver. 1.—This angel is a representative of Christ; and his appearance and message indicate triumph, comfort, and joy for the believer. The cloud is a symbol of Christ's second coming, as the rainbow is one of grace and mercy, (see chap. iv. 3,) in order to comfort the saints in the prospect of the troubles in store for them under the seventh trumpet. "His feet as pillars of fire," denote His great strength and triumphing exploits.

Ver. 2 and 3.—"The little book" is a further revelation of God's purposes to be made known to His believing people, and distinct from the book, chap. v. 1. All is now to be unfolded more and more. The posture of the angel upon "the sea and earth," implies the great extent and comprehensive character of the events, as also the universal power of our blessed Lord. It may, likewise, have reference to the two beasts, (chap. xiii. 1–11,) which aim at universal power, and arise from the sea and earth.

The loud voice indicates the importance of the message, the contents of which we have, ver. 6 and 7, and which seem to have special reference *to the time* when the mystery of God

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should be accomplished. "The seven thunders," &c. These voices seem to have proceeded from the throne, (comp. chap. iv. 5;) and they probably fixed the *definite* time when the mystery of God should be fulfilled. But this was to be sealed for the present, (see Dan. xii. 4, 9,) as the Church is to be kept in a waiting position regarding the time of our Lord's coming.

Ver. 4.—The seven thunders must have uttered intelligible words, as the apostle was about to write them. It is, however, not unimportant that John heard these voices, though he was not permitted to write what they uttered. A thing sealed up at a *certain* time does not mean that it is not to be revealed at last. (Comp. chap. xii. 4.) No doubt, as events are fulfilling, particularly those referring to God's ancient people, the *exact time* of our Lord's coming will be cleared up.

Ver. 5–7.—Dan. viii. 19, 26, and chap. xii. 7, seem to imply the same time with that here referred to—the time of the end. The seventh trumpet comprehends all that follows down to chap. xx. The lifting up of the hand signifies the solemnity of the thing. And the naming of the whole creation by the angel, shews that it is depending on our Lord, and must obey His will, both as it regards His purposes, and the times when that will shall be executed. Besides, his naming "heaven, earth, and sea," may not simply denote God's sovereignty, but likewise imply the localities where these conflicts are to take place. A certain sainted writer said, "The devil must be expelled from heaven, (see chap. xii. 7–12,) —the beast from the sea, or Europe,—and the false prophet from the earth, or Asia. All must make room for Christ and His Church."

"There shall be time no longer," (Greek, *chronos*,) or, that after the sounding of the seventh trumpet there should be no longer delay, but all be fulfilled in quick succession. "The mystery of God," implies not only the establishment of the peaceful kingdom of Christ, but also the restoration of the Jews to their own land, (see Rom. xi. 25, &c.,) which event will precede and usher in the millennium. The seventh trumpet implies the accomplishment of all God's secret purposes respecting this world and the Church. The ultimate object of all the Old Testament prophets is, the restoration of Israel to their own land, and the millennium. This will take place almost simultaneously with Christ's coming, the first resurrection, and the marriage of the Lamb.

Ver. 8–11.—St John is commissioned to prophesy anew. He enjoyed the view into the far future; but in consequence of the great tribulation through which the Church was yet to

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pass, he felt grief. The apostle was not to seal the contents of this "little book," as the voices of the seven thunders; but to "prophesy again before peoples, and nations, and tongues, and kings." As far as this prophesying refers to times *gone by*, it has ample ground in the history of events; for, from the ninth century, Jerusalem has been alternately in the hands of Saracens, Crusaders, Mamelukes, and Turks. The application of this passage in this manner receives strong proof from ver. 6, where the angel swears "that there should be time no longer," or, no longer delay, after the seventh angel *begins* to sound.

Chapter XI.

I. John measures the new temple, (ver. 1, 2.) II. The two witnesses, their office and end, (ver. 3-13.) III. The third woe comes quickly—The seventh angel sounds—Ascriptions of praise to God in heaven, (ver. 14-18.) IV. The opening of the temple of God in heaven, (ver. 19.)

The apostle begins here at once to prophesy, according to chap. x. 11. First, he does this in symbolical actions, and then in visions and words. This chapter contains the most important facts of the following prophecy, forming the *second division* of this book. It is, in fact, the key to it. We have here a brief outline of what follows; and the remainder, down to chap. xx., is but an enlargement of what is here indicated. Many expositors *see* and *acknowledge* that the contents of this chapter will be fulfilled *really and historically;* that a temple will be built at Jerusalem, according to Ezek. xl., &c., and Hag. ii. 7–9, 21–23; that there will arise "two witnesses," (ver. 3,) who, having finished their work, will be killed by Antichrist, (ver. 7;) and that they will be raised from the dead, and "ascend up to heaven in the sight of their enemies," (ver. 11, 12;) and that an earthquake will overtake the wicked, (ver. 13; comp. Zech. xiv. 3, 4, &c.) But this does not exclude a preliminary fulfilment. Almost all great prophetic events have had their types.

Ver. 1, 2.—All supposes that a new temple, even the one alluded to Isa. ii. 2, &c., and so minutely described in Ezek. xl., &c., was before the apostle's mind. This temple will be built on the return of a portion of the Jews to the land of their fathers. Lest any one should consider this impossible, we would add, there is nothing impossible in the idea of seeing the Jews worship God under different forms and ceremonies, when we recollect that the primitive Christians from among the Jews had retained much of the Levitical ritual, while the

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Christians from among the Gentiles were desired not to retain the Jewish ceremonies. (Comp. Acts xv. 28, 29.) Besides, we are to remember that the Jews will return and build this temple in their unconverted state. This body will be brought to acknowledge the Lord by the great tribulation, (see Zech. xiii. 8, 9,) and probably by the preaching of the two witnesses, (Mal. iv. 5, 6.) The Jews, as a nation, will neither be gathered nor converted till the Lord comes. (Comp. Isa. lix. 16–21; Rom. xi. 26; Zech. xii. 6–14, &c.) Jerusalem is called "the holy city," with reference to its future temple and sanctity, (Jer. xxxi.) This city was called holy even at the time of Christ's sufferings and rejection by His own people. (See Matt. xxvii. 53.)

Ver. 2.—"**The court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.**"

By this declaration is indicated, that at this time the Old Testament prophecies, in regard to this court, will not have received as yet their fulfilment. It will be the very place where "the abomination of desolation" (Matt. xxiv. 15) will be set up. "The Gentiles" signify evidently such people as do not acknowledge Christ as their Lord and Saviour. All the followers of the beast will deny Christ, and thus will be called Gentiles. "They will tread under foot," &c., Jerusalem forty-two months, or three years and a-half, defiling it by their abominations, and make it like Sodom and Egypt, (ver. 8: comp. Dan. vii. 25; Zech. xiv. 1, 2.) This work they will carry on, under their leader, the beast, during the *last half* of Daniel's seventieth week, (Dan. ix. 24, &c.;) while the two witnesses and the converted remnant will testify against these abominations, and will be marvellously preserved. However, at the end, the two witnesses will be slain by the beast, (ver. 7,) after having fulfilled their work; upon this judgment will succeed judgment, and finish in the coming of the Lord.

Ver. 3.—"**And I will give *power* unto *my* two witnesses, and they shall prophesy a thousand two hundred and threescore years, clothed in sackcloth.**"

They were, therefore, witnesses of the Lord before, and were now ordained to finish the phalanx of witnesses for Christ, and oppose the two beasts, (chap. xiii. 1 and 11.) They are typified in Zech. iv. 3, &c. They will, no doubt, be present with the Jews at Jerusalem, the *first half* of Daniel's seventieth week, but be acting more in secret, till the beast sets up "the abomination of desolation," and his reign of terror begins; then they will publicly appear as the witnesses for Christ

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and His truth. They will literally prophesy one thousand two hundred and sixty days, or three and a-half years, being endowed with particular power to oppose the beast and the false prophet. No enemy will be able to hurt them, (ver. 5.) They will be instrumental in converting a remnant of the Jews, (Zech. xiii. 8, 9; Mal. iv. 4–6.) They are clothed in sackcloth, as a sign of their sorrow at the great wickedness which then will be prevalent. Who they may be is of little importance to us. However, it is remarkable that Moses and Elijah should be especially mentioned (Mal. iv.) in connexion with the coming of the Lord; also, that these two men should have appeared to our Lord on the mount of transfiguration; moreover, that the signs and wonders which these two witnesses are to perform should be so similar to those which Moses wrought in Egypt and Elijah in Israel. We leave this point to the reflecting reader to decide.

Ver. 4.—Here we are directed to Zech. iv. 3, 14, where we have the prophecy concerning these two remarkable men. The foundation of the temple, Zech. iv. 6, 7, 9, is not that of the one ordered to be built by Cyrus. The foundation of that had been laid (Ezra iii. 10) long before Zechariah began to prophesy. This shews that these two witnesses will direct the building of the temple, (ver. 1,) called "the temple of God," and prophesy in it. They are represented as "two olive-trees and two candlesticks," because under their ministry Judah and Israel will be again joined into one church and people, (Ezek. xxxvii. 16–22). "They stand before the God of the earth." This is, according to Zech. iv. 14, vi. 5, Ezek. viii. 22, ix. 29, and 1 Cor. x. 26, the true God, the Creator of heaven and earth. This seems to imply that they stand immediately before God and the Lord Jesus Christ, and have no human arm to support and defend them.

Ver. 5.—"The fire that proceedeth out of their mouth," is symbolic of the wonder-working word of God. (Comp. Jer. v. 14, xxiii. 29; Isa. xi. 4.) Whoever attempts to kill them on account of their prophesy must be killed. The expressions are (ver. 5 and 6) taken from the history of Elijah, (2 Kings i. 10, &c.) As their blessed Lord, they are invincible till they have finished the work intrusted to them.

Ver. 6.—From the fact that they have power over the four elements, which will be especially employed in the seven vials, (chap. xvi. 2–9,) it appears that under their reign these plagues will be executed upon the antichristian party. They combine, as alluded to, the wonders of Moses in Egypt and those of Elijah in Israel. As the wickedness in those days will appear

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in a highly aggravated form, so the power of the Lord will likewise be manifested in a very extraordinary manner. During all this time there will be no rain.

Ver. 7.—After they had accomplished the Lord's purpose, as John the Baptist, the beast was able to prevail against them, but not before. At the close of their testimony, which they bear in defence of the truth, the beast, or the last form of antichristian apostasy, will arise "out of the bottomless pit," (chap. xvii. 8,) therefore endowed with infernal and satanic power, (see chap. xiii. 2,) and will kill their persons, but not their doctrine. What is recorded ver. 7–13 will be fulfilled, as it appears synchronically with chap. xvii. 8. The whole shews that the prophecy of the two witnesses has reference to the very last time which precedes our Lord's coming in person. They will finish the glorious company of martyrs who have from the beginning witnessed for Christ.

Ver. 8.—"Their dead bodies" will be either hung on a cross, or lie in an open place. They will not be counted worthy of a decent burial. This has often been the case in times of persecution, but will be especially so during the reign of terror of the beast against the witnesses of truth. "The great city." Jerusalem is so designated because of the wonderful deeds that have been done in it, and will yet be done there. The followers of the beast will commit Sodom's sins (Zech. xiv. 2) and Egypt's idolatry. Many of the unbelieving Jews will follow the beast, and prove his faithful allies. The Antichrist, having finished his work of destruction in Europe, and subjugated all under his sway, will proceed to Jerusalem against these two witnesses, and those who have been converted by them, with a view to slay all of them; but he will only find his grave there. (See Dan. xi. 45; Zech. xiv. 2–15; Rev. xiv. 19, 20, xvi. 14–16, xix. 20, 21. Comp. Ezek. xxxviii. and xxxix.)

Ver. 9, 10.—All the adherents of the beast will rejoice at the conquest over these persons; because they had power to punish the earth, as Moses Egypt, as often as they would. As the world's joy, however, generally is short-lived, so will theirs be.

Ver. 11, 12.—"After three days and a half," &c. These are literal three and a half days. This fact proves undeniably that this whole vision is yet future. The bodies of *real* men could not lie longer, without being decomposed, in a hot climate. And that they are individuals is proved throughout. "The spirit of life from God," etc. While their enemies will be rejoicing at

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having got rid of them, they are re-animated, and an audible voice from heaven reaches them, saying, "Come up hither;" and, in sight of their foes, they ascend up to heaven. Will this not strike terror into all that behold this sight, and awaken many to serious reflection, and cause them to cry mightily to that Lord whose holy name they have shamefully denied?

Ver. 13.—This earthquake appears to be the same as chap. xvi. 18, which precedes the coming of the Lord. The *impression* which the ascension of the two witnesses made on the multitude became *a turning-point* with many, aided by the earthquake. The awakened give glory to the God of heaven, instead of following the usurped god, Antichrist, to their eternal destruction. Let us reflect on this narrow escape, and learn the goodness of the Lord. "He wills not the death of the sinner, but that he may be converted and live!"

Before we proceed, let us observe that, as to *our* view ot this book or prophecy *in general,* so of this portion of it *in particular* there has been a typical or partial fulfilment of it. From a very early time the true worshippers of God have been confined to the *sanctuary* of the temple of God, real heart religion being distasteful to the many; and the *court without* the temple, or the mere state and formal worship, was that of the multitude. Against this *outward, Laodicean* religion, which before God is heathenism, many of God's faithful witnesses have testified from the apostolic days; and in this sense there has been a phalanx of witnesses for Christ all along. But *these two witnesses,* who will be such in the peculiar sense, will close this chain of witnesses; and in their days the conflict between light and darkness, between Christ and Belial, will be finished. They will be confronted with the beast and the false prophet, (chap. xiii.;) the invisible head on either side will be Christ and the dragon; so that the infernal triad will come in juxtaposition with Christ and His two witnesses; and as Christ overcame by dying, so will they achieve their victory by sealing their witness by their death. Whoever they may prove to be, I doubt not they are real persons,—persons only can be killed; and their bodies, having lain three and a half days in the great city Jerusalem, will be raised up, and, at the Lord's call, ascend up into heaven. However, time will perhaps soon shew the truth of this matter.

THE THIRD WOE.

Ver. 14–19.—The second woe belonging to the sixth trumpet, described in chap. ix. 13–19, having passed away, the

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reader is directed to the third woe, on account of its great importance, though it does not commence immediately, (see chap. xii. 12.) The third woe, applying to the reign of the beast, seems especially to refer to the three and a half years of terror of that monster of iniquity, which will terminate only with the coming of Christ. This view obtains confirmation by its not being introduced immediately after the sounding of the seventh trumpet, but after the expulsion of the dragon from heaven, (chap. xii. 12.) The second, or the Mohammedan woe in fact, will continue, it appears, till the beast appears in his infernal character, (see chap. xiii. 2,) upon which he will make a quick end of the remaining Mohammedan power. The third woe constitutes a limited part of the seventh trumpet, but for *the Church of Christ,* or believers on earth, a very important one, inasmuch as it will *particularly affect them,* and *not the fallen and worldly church,* as in the first and second woe; for the latter will be one with the beast, forming a great portion of his adherents.

In ver. 15–19 we have a summary view of the seventh trumpet, which is afterwards particularised. The seventh trumpet comprehends all, down to Christ's second coming. Evidently many of the Lord's people will have to seal their testimony with their blood,—(comp. chap. vi. 11, also chap. xii. 11,)—but they will have grace given them equal to their day. *With* the Lord, and *for* Him, we can do all things,—suffering, likewise, all He sees good.

Ver. 15.—(Comp. here chap. xii. 10 and chap. xix. 6.) The apostle heard now the sounding of this most important trumpet, in which all the mysteries of God are comprehended, (chap. x. 7.) Luther says, " Here we have the last pope, endowed with satanic power; but the Lord comforts His own, in view of these trials."

It is to be observed that nothing but encouraging events take place till Satan is finally cast out of heaven upon the earth. Upon this event Satan will be raging against the Church, and raise up the beast, endowing him with his own power, (chap. xiii. 2;) and this will be a fearful time for those of God's people who shall then be upon earth. But the Lord will find a way of escape for them. (See chap. xii. 14.) The saints in heaven rejoice in witnessing the final establishment of Christ's kingdom of " righteousness, peace, and joy in the Holy Ghost." This scripture is an earnest to every believer that however dark the night may be *before* Christ's coming —and gloomy it will be—it will end in an everlasting day.

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Then will be fulfilled in their enlarged sense such passages as the following—Ps. lxxii. and xlv.; Isa. lx., &c.

Ver. 16, 17.—The elders, as the representatives of the Church, take a deep interest in these events, because by them all the obstacles shall be removed which are yet in the way to the saints possessing the kingdom, (Dan. vii. 27.) They feel, as it were, personally concerned in all that appertains to God's people. All inimical powers must even now serve God and execute His will; but as long as their ungodly dominion lasts, Christ's reign of righteousness and peace cannot appear. But as soon as Christ, "the Sun of righteousness, will arise," then darkness will depart, never to prevail again.

Ver. 18.—"The nations," &c., denote such people, who, although professing Christianity, have become little better than heathens. Alas, there are many such at the present day! Against these characters the wrath of God will be manifested. Their anger is foretold in Ps. ii., which refers to the last times. This trumpet, ushering in the period, the consummation of all things, we are not surprised that the resurrection and judgment of the dead should be referred to in this verse, together with the winding-up of this dispensation. To "give reward unto thy servants the prophets," &c. This reward consists, in the first place, in a participation of *the first resurrection* and *reigning* with Christ. The elders before the throne view all this beforehand, and therefore praise God for the same. We are likewise called upon to do so, for by faith we may see it also.

Ver. 19 (comp. chapter xv. 8.)—Heaven is now opened before the apostle, and the ark of the eternal covenant of God is exhibited; because all His purposes are now fulfilled, which terminate in the reward of His own, and the destruction of His enemies. So far we have the summary account of the seventh trumpet, or the anticipation of its contents; and now follows the detailed account. When all these things will have been accomplished, then Rev. xxi. 3 and John i. 51 will be fulfilled. In fact, earth will be made heaven; for whereever God dwells, there is heaven. From this time forwards there will be a full realisation and fulfilment of all the types and emblematic representations of the Old Testament, of which we understand so little at present.

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Art. IV.—THE DAY OF THE LORD IN THE EPISTLES OF PAUL.

We have seen that our Lord enters upon His proper kingdom at the second coming, and delivers it up at the consummation, or end of the thousand years; and we may now further remark that the apostle teaches,—

7. That the saints of the first resurrection shall reign with Christ during that time upon earth. We saw before that the kingdom which cannot be moved (Heb. xii. 28) is the kingdom of Christ, the world to come, *οἰκ. ἡ. μελλ.*, the "inheritance" of believers, "the purchased possession," (Eph. i. 14,) the new heavens and earth of 2 Pet. iii., and that it is only established at the coming; and this is sufficient to prove the point. But further, believers receive that kingdom now, only by way of legal right to it, and by receiving the earnest of it, but not by way of actual possession till the advent. Their inheritance does not consist only of spiritual blessings, though these no doubt form the chief part of it. But as the promise to Abraham contained these, and, in addition, the land of Canaan for an everlasting possession, or, according to the apostle, the world itself, (Rom. iv. 13,) "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith;" so those who "are Christ's are Abraham's seed, and heirs according to the promise," (Gal. iii. 29,) heirs not merely of spiritual blessings, but also of the world. It is said indeed in Gal. iii. 16, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promises are made to Him, but to Him for believers as their head and representative, and to believers in Him, which is so far from making them void to them, that it is the highest security that they shall inherit them; for (Rom. xv. 8) He "was the minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;" and (Rom. iv. 16) "therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law," (believing Israelites,) "but to that also which is of the faith of Abraham," (believing Gentiles,) "who is the father of us all." Here we have three seeds: first and principally, the Lord Jesus Christ, to whom the whole inheritance belongs by gift from the Father and by right of purchase, in whom the other two seeds, with Abraham himself, are federally included, and by whom the purchased possession is conferred upon and confirmed to them; second, the Israel of God, Abraham's seed

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according to both the flesh and the spirit; and, third, Gentile believers, who are the children of Christ, and so the seed of Abraham by faith. In regard to our Lord, it was proved before that He enters upon His inheritance only at the advent. It is admitted by all that the saints enter upon their inheritance at the resurrection; but it has been shewn that the first resurrection is at the coming; and, of course, the righteous who are then changed and raised, both Jews and Gentiles, enter at that time upon their promised possession. But particularly as to the second class, Abraham himself and his spiritual children of his own race, confining our attention to those of them who are raised at the coming, they have not as yet received the promise. The apostle reiterates this continually, expressly and by implication, throughout Heb. xi. Part of the promise was, that they should receive the land of Canaan for an everlasting possession. This was promised to Abraham, not only for his seed, but for himself, which renders it impossible that the promise can have been, or can be, fulfilled by any possession of the land by his seed which does not include his own proper personal possession of it. The same thing is true as regards Isaac and Jacob, and indeed even as to those believing Israelites who died in possession of the land, as the apostle shews, chap. xi. 32–40, stretching over the whole period from the Judges to his own day: "The time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms," &c.: "these all, having obtained a good report through faith, received not the promise: God having provided," &c. All these, however, must receive the land as their own proper inheritance, otherwise the promise would remain unfulfilled, which is impossible. This, of course, can only be in the world to come, *οἰκ. ἡ. μελλ.* And they shall enter upon their possession when they are raised from the dead at the coming, as is apparent from Heb. xi. 14, "They that say such things declare plainly that they seek a country;" ver. 16, "But now they desire a better country, that is, an heavenly;" ver. 35, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection," (*τ. ἐκ τ. νεκ.*, namely,) ver. 10, "For he looked for a city that hath the foundations," to wit, the heavenly Jerusalem,—that is, plainly, they looked for that city and that heavenly country as their inheritance. But that country is no other than the *οἰκ. ἡ. μελλ.*, the world to come, which, as we know, begins at the coming, when also they are raised to possess it. The heavenly city comes down at that time, and the saints are then raised, for

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this, among other reasons, that they may dwell in it. They shall therefore possess both, dwelling in the latter and ruling over the former. As to the third class, it is sufficient to say, that as all the righteous are raised at once, they naturally enter upon their inheritance at the same time.

As to the point of rule, it is to be observed that they receive their inheritance not simply as a mere possession, but in the specific form of a kingdom. They are said by Paul expressly to receive a kingdom, (Heb. xii. 28,) and also a crown, (2 Tim. iv. 8,) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." The kingdom and the crown are received together, and both at the Lord's appearing, the time of the solemn coronation of the saints, when they are put into the actual possession of the kingdom, and invested formally and publicly with royal authority and power over it. If there had been no mention of the kingdom, the crown might possibly have been understood as only symbolical of victory, honour, dignity, as having a signification somewhat similar to that of the honorary crowns given by the Romans to soldiers who had performed certain achievements; but taken in connexion with the kingdom, as it must be, it is significant not only of victory and honour, but of kingly dominion and administrative authority. In like manner, 2 Tim. ii. 12, already quoted; Rom. v. 17; and 1 Cor. vi. 2, 3, formerly commented on, "Do ye not know that the saints shall judge the world? [in the sense of שָׁפַט;] and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" Now, if the saints were not to have real kingly authority and power, the apostle could never have spoken of their kingdom; and if they are not to have a kingdom with subjects in it, as the theatre whereon their kingly authority shall be exercised, he could never have ascribed to them that authority. The two things go together; they are correlatives; the one is the necessary complement of the other. The apostle teaches in one passage, that the saints shall have one of them; in another place again, that they shall have the other; while in another still, he teaches that they shall have both. If the saints shall not as kings, in the actual exercise of royal authority and power, reign with Christ over the new earth, the world to come, then it is impossible to understand the meaning of plain language, or, which is the same thing, it may be understood in any sense that caprice or prejudice may dictate. They shall therefore

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so reign. The duration of their reign seems to be determined by the duration of our Lord's proper kingdom; the apostle teaches, at least, that they shall reign with Him till He shall deliver up the kingdom, which agrees with the statement of John in Rev. xx.

As to the subjects over whom they shall rule, it is impossible to imagine that these can be only the lower creation, the κτίσις in Rom. viii., which shall then be delivered from the bondage of corruption. That the creature shall be subject to them is clearly taught in Heb. ii.; but it is not an object commensurate to the authority and power which they shall then possess. We have seen, from 1 Cor. vi. 2, 3, that they shall rule over angels, and since "to exercise judicial authority, to govern," is included in the meaning of the word "judge," it seems impossible to escape the conclusion that "the world," in that passage, includes, and indeed principally signifies, mortal men living in flesh and blood on the new earth, under the kingdom of Christ. This, indeed, is the only view of the matter that answers fully to the apostle's language; and that it is correct will further appear, if we consider what he says upon the following points, namely—

8. That Israel shall be converted. That the Jews as a nation shall be converted is denied by none who are not more or less rationalistic; and it is unnecessary to insist upon it, since it is taught so emphatically and largely in the Epistle to the Romans. Some suppose that the Jews are the whole nation of Israel; that they contain the roots of all the twelve tribes that will ever appear as such; that, in fact, they are the twelve tribes. But that is not the apostle's supposition. He teaches that not only the Jews, or the two tribes, but also the ten, shall be converted. His use of the words "Israel" and "Jews" is sufficient of itself to shew this. When speaking of other matters, he commonly uses the word "Jews," as in Gal. ii., when resisting the imposition of the Mosaic law upon the Gentiles, and in Rom. x. 2, when shewing that difference of nationality puts no bar in the way of any man's salvation: "There is no difference between Jew and Greek, for the same Lord over all is rich unto all that call upon him." See also Gal. iii. 28; Col. iii. 11; Rom. ix. 24. In such passages "Jew" means one of the two tribes in distinction from "Israelite," or one of the twelve tribes, and is the word required by the apostle's subject. But when speaking of their conversion throughout the long discourse on that matter in Rom. ix.–xi., he never uses the word "Jews," but instead thereof always "Israel," or "Israelite," or "Jacob,"

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or other designations of equivalent import, which he never could have done had he intended to teach only that the people known in his days, and now, as Jews were to be converted. In that case he would assuredly have spoken of them as Jews, the current designation by which they were known. In Rom. xi. 26 he says, "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;" and in Acts xxvi. 7, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." "All Israel" and "our twelve tribes" are clearly different from anything that the term "Jews" can be made to mean; they mean just the twelve tribes, which never have as yet returned from captivity. In Heb. viii. 8, the same thing is taught: "I will make a new covenant with the house of Israel, and with the house of Judah." Now, if "the house of Judah" means the people commonly known as Jews, then that expression had as large a signification in the apostle's time as it has at present, and that people is now composed of the very same tribes—and neither more nor fewer—of which it consisted when Paul wrote. He teaches, by implication, that the familiar Old Testament division of the people into the house of Judah, or the two tribes, and the house of Israel, or the ten tribes, still existed in his day, and would continue to exist till the new covenant should be made with both. In his view, these two divisions were as distinct and separate as in the days of Ahab and Jehoshaphat; they are therefore so still, and that the Jews can represent the twelve tribes is impossible. They only represent themselves, the two tribes, or the ancient house of Judah, as distinguished from the house of Ephraim. The ten tribes, or the house of Israel, also represent themselves, and must be converted as well as the Jews. The apostle's whole manner of speaking on this subject is in accordance with the opinions of the Jews, to which he thus gives his sanction; but they never imagined that they represented the ancient Israel in such a way as that the ten tribes should never more be spoken of. "The condition of Israel," says Baumgarten, "as a whole, is not changed by the edict of Cyrus; those who returned meant to intimate this by calling themselves sons of the captivity. . . . The same consciousness prevails among the Jews in after times; they view their present condition as the continuance of their captivity. . . . And it is obvious that, in such a case, the Jewish self-consciousness is very decisive. The Jews never expressed themselves, regarding the existence of the ten tribes in a tone so

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resigned as that which theologians are wont to use. . . . More recent investigations prove that the tradition of the synagogue neither knows anything of the breaking of the captivity and the return of the ten tribes, nor of their having disappeared in heathendom. . . . The expression *τὸ δωδεκάφυλον* is a guarantee to us that not only are the Old Testament declarations as regards Israel's future in general viewed by the apostle as being sure and placed beyond any doubt, but that, even in the present, he regards in a lively manner the people in their full integrity, so that, in his love and hope, he embraces, no less than does James, the ten tribes, removed though they be from the external connexion."* If the Jews in the apostle's time, as they unquestionably did, believed in and expected the restoration of the ten tribes then living beyond the Euphrates as an integral part of the nation in its establishment under the obedience of the Messiah, then, if they were wrong, the apostle confirmed them in error, which is inconceivable. All Israel, therefore, shall be converted.

9. The time of their conversion is at the second coming: Rom. xi. 26, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." That is, when the fulness of the Gentiles has come in, then, but not before, shall the Deliverer come out of Zion, and convert the nation. The fulness of the Gentiles does not mean the general conversion of the Gentiles, as is apparent from Rom. xi. 12–15, but only the full number of the elect, of such as shall be gathered out from among them during the present dispensation. It is a number that continually approaches towards completion during the times of the Gentiles, when Jerusalem is trodden under foot, and the Jews are in the state of branches broken off from their own olive-tree; and it is completed, and these times are concluded, at the same period. That period is clearly when the Deliverer shall come out of Zion; and that the apostle regards His coming as future is evident from the slightest consideration of the passage. He quotes Isa. lix. 20, apparently according to the LXX., *Καὶ ἥξει ἕνεκεν Σιὼν ὁ ῥυόμενος, κ.τ.λ.*, (Tischendorf's edition, 1850.) Other copies have *ἐκ Σιὼν*, which may have been the ordinary reading in Paul's time. It is possible also that he may have had Ps. xiv. 7 in his mind, *Τὶς δωσει ἐκ Σιὼν τὸ σωτηριον τοῦ Ἰσραελ*, and made up his quotation from both passages. In Isaiah it is,

* Baumgarten's Apostolic History, Acts xxvi. 7. Clark's Series.

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"And the Redeemer shall come to Zion, (לְצִיּוֹן,) and unto them that turn from (לְשָׁבֵי) transgression in Jacob." Now, לְ means not only "to," but "on behalf of," ἕνεκεν, agreeing with the LXX. But since the apostle uses ἐκ, and the prophet לְ, we are not to make ἐκ mean לְ, or לְ mean ἐκ, for the sake of making Paul and Isaiah mean exactly the same thing; but we are to hold it as certain that the Redeemer shall come both to, or on behalf of, and out of Zion, and that when He does so, but not till then, ungodliness shall be turned away from Jacob. Of course, the prophet, the psalmist, and the apostle, all refer to the same time. It is manifest from the context that the time spoken of by the prophet is the second coming: ver. 16, "And he saw that there was no man, and wondered that there was no intercessor," (the state of things spoken of by our Lord, "When the Son of man cometh, shall he find faith on the earth?" and by John in Rev. xiii. 7, "And it was given unto him," the beast, namely, the last great Antichrist, "to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations;" ver. 15, "And he," the second beast, "had power . . . . to cause that as many as would not worship the image of the beast should be killed;") "therefore his arm brought salvation unto him; and his righteousness, it sustained him." Ver. 17, "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as with a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence;" (parallel to chap. lxiii. 1, "Who is this that cometh from Edom?" &c., and Rev. xix. 11–21.) Ver. 19, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." And the reason of this is given in the next clause, "When the enemy cometh in like a flood," (the last great gathering and assault of Antichrist,) "the Spirit of the Lord shall lift up a standard against him." But all these things take place at the second coming; and then, ver. 20, "The Redeemer shall come to Zion, and on behalf of them that turn from transgression in Jacob, saith the Lord;"—to the deliverance and help of such as in Jacob are already turning from transgression, and to turn away ungodliness from the remnant. Ps. xiv. is applicable, and indeed is applied by the apostle, to the state of all men by nature; but it may also be taken as a plain description or prophecy of the state of things in the world

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under the last Antichrist. Ver. 5–7 refer unmistakably to that time, the same with Isa. lix. 16–20, and the apostle teaches, therefore, that Israel shall be converted at the coming. This agrees with Zech. xii.–xiv., where we are also told, (chap. xiv. 3,) "Then shall the Lord go forth, and fight against those nations," or shall come to, or on behalf of Zion; "and his feet shall stand in that day upon the mount of Olives." And Joel, speaking of the same time and things with Paul says, (chap. iii. 16,) "The Lord also shall roar *out of Zion*, and utter his voice *from Jerusalem*," implying of course that He had previously come *to* it; "and the heavens and the earth shall shake," ("Yet once more I shake," &c., Heb. xii. 26;) "but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more;" evidently the identical result that follows turning away ungodliness from Jacob. There can be no doubt, therefore, that the apostle places the conversion of Israel at the coming.

But then he says further, (Rom. xi. 12,) "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" —how much more fully and extensively will the gospel be received by the Gentiles, when the Jews as a nation shall have been gathered in? This result will be effected, no doubt, by the instrumentality, in some way, of Israel,—whether as missionaries, actuated by a zeal like that of Paul, we do not say, for we are not sure that at that time missionaries will be at all necessary; or if so, we are not aware of any place which teaches that the Jews shall be so employed. This verse, however, clearly implies that after the fulness of the Gentiles shall have come in, and the Jews shall have been converted, both Jews and Gentiles shall be living upon the earth in a mortal state, the latter receiving a vastly increased amount of blessing in some way through, or on account of, the former; and this is admitted by post-millenarians. But then the fulness of the Gentiles is completed, and the Jews as a nation are converted, at the coming, or at the first resurrection, when the saints receive the kingdom. And thus we see that mortal men, both Jews and Gentiles, shall be the subjects of the risen and reigning saints; which agrees, of course, with the other prophetic scriptures, as Isa. lxv. 17–25, &c. But further,—

10. The apostle proceeds upon the supposition that Israel when converted shall be restored to their own land. That they shall be so restored is necessarily implied in his state-

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ments. He says of them, (Rom. ix. 4,) "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The adoption pertains to them; but when they are in their duty as sons they have the possession of an inheritance, and we know that part of their inheritance, as God's children, is the land of Canaan. They are disobedient and rebellious sons for the present, and are cast out of their Father's house, and the effects of adoption have in so far ceased; but when they are again brought back and made obedient, their adoption must have this result, among others, that they shall again possess their inheritance. And the fact that to them pertain the covenants makes this certain beyond dispute. For what covenants pertain to them? First, the covenant made at Sinai, which the apostle (Heb. viii.) calls the first, the old covenant, which he further describes as not having been faultless; and, second, that which was made with Abraham, which, in the same passage, he calls the new covenant, established upon better promises than belonged to the first. "The giving of the law" is not to be confounded with the first covenant; they are two different things. The apostle distinguishes them; and, when speaking of the former, he means to set forth the great honour conferred upon Israel by being the only nation to whom God chose to give laws and statutes. But the receiving of the law does not necessarily carry along with it the receiving of the covenant, although in this instance it did so in fact. The Israelites broke the first, or Sinaitic covenant, because the laws thereof were not put into their minds and written in their hearts, but only engraven upon tables of stone and written in a book—their depravity and perversity having been too strong for the measure of light and grace which at that time they enjoyed; and they lost the blessings promised under that covenant, and, among the others, their land. But that covenant itself has been set aside, as having been only a temporary arrangement, superinduced upon the original covenant with Abraham, which shall be made with them as a new covenant at the time of their conversion. The making of this covenant with them is, in fact, their conversion; for it is made by putting His laws into their minds, and writing them in their hearts. But then, what are the promises of that covenant, for these also pertain to the Israelites? for (Gal. iii. 17) "the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of

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promise," (that is, a free and unconditional grant:) "but God gave it to Abraham by promise." The apostle did not need to enlarge upon what the promises specifically were, for he took it for granted that those to whom he wrote were familiar with the Old Testament, and knew at once what he meant without further explanation. And when we go to the Old Testament to ascertain what the promises are, we are not so much shewing that Paul agrees with it, as bringing out the plain meaning which he intended his words should convey. It is unnecessary to refer to all that is contained in the promise to Abraham; it is sufficient for the present that it contained the gift of the land of Canaan to his seed for an everlasting possession. Now, the apostle says that the promises—and, of course, that promise—still pertain to Israel. But if they are not to be restored to their own land, but to remain always scattered among the nations, how can that promise pertain to them? It might pertain to their ancestors, of whom Paul does not speak, but certainly not to them; and, in view of the great and crushing misery of their rejection, it would be most bitter mockery to say that it did. That assertion could be justified only on the ground that the promise should yet be made good to them. And when should it be made good if not at their conversion, which, as we have seen, Paul places at the coming? And this is confirmed by the declaration in Heb. viii. 12, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What is the effect of not being merciful to their unrighteousness, and remembering their sins? One effect of this is their being driven out of their land, and kept out of it so long as their sins are remembered. But when mercy is extended to them, and the above declaration is made good, that evil effect, with others, ceases, as a matter of course. And then shall be fulfilled Jer. xxxii. 41, "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." See also the context, and Jer. xxx. 31–40, from which Paul quotes in Heb. viii.

The Jews, therefore, are converted at the coming, and restored to their own land in the new earth, which is established at that time, and they dwell therein in a mortal state; while Gentiles also live in the same condition in the other countries of the world, (Rom. xi. 12, 15, xv. 10–12.) And these shall be the subjects of the risen saints: Abraham and the risen Israel of God possessing in a special manner the land of Canaan, and ruling over their mortal descendants dwelling there; and the risen Gentiles ruling over the other countries of the world,

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and the Gentile nations in flesh and blood who inhabit them, until the consummation, when mortality shall cease, and all the elect shall be glorified. So much is evident from the apostle, which agrees with the accounts of the millennium given elsewhere in Scripture, and shews also that some shall be preserved from the great conflagration which takes place at the advent.

As to their palace or royal city, which also forms part of their inheritance, the apostle teaches clearly, as we have seen, that this is the holy city, the new Jerusalem of John, (Rev. xxi.,) in Heb. xii. 22, xiii. 14, xi. 10, 16; Gal. iv. 26; Col. i. 12, "the inheritance of the saints in the light."

As to the state of things on earth during their reign, the condition of "the creature," &c., see the first article on this subject, the greater part of which ought to have come in here; also Isaac Taylor's "Physical Theory of Another Life." And as to the influence of perpetual light on plants and animals within the region illuminated by the brightness of the heavenly Jerusalem, and the change of natural law that may be necessary, Whewell's "Astronomy and General Physics" may furnish some suggestions.

(To be continued.)

Art. V.—THE PIERCED ONE.

There cannot be a more interesting and profitable employment than to contemplate Jesus as "The Pierced One," and to gather around Him, while we view Him hanging lifeless on the cursed tree, those wonderful predictions and gracious teachings which we find in various parts of the Word of God.

The glorious story of the cross is told four times in detail by the Holy Ghost, and referred to continually in the subsequent parts of the New Testament. Let us think much upon it. The history, the mystery, the intentions, and the results, are all full of deep instruction and rich blessings to all who believe. But we propose now to contemplate the cross and Him who hung there, a few minutes after the triumphant words, "*It is finished,*" had been uttered, though not to the exclusion of the antecedents and consequents of those awfully glorious moments.

All that the Saviour did and said, and what was done to Him and said about Him, while He suffered, and just after His death, are points carefully recorded, and worthy to be much

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thought upon. There are two other things which come afterwards which we should seriously ponder: these are, what God says and does in connexion with the death of Christ; and whether our sayings and doings agree with His. Surely this is the great question:—Are we in sympathy with God in His thoughts of, and feelings towards that beloved Son who was obedient unto death, even the death of the cross? If we are so in some measure, there is scope for continual increase; and in order to promote it, let us look at the Pierced One, and, standing with loving John under the cross, study the holy Word with reference to our privileges, obligations, and prospects, as connected with this *piercing*.

An event, which at the time doubtless appeared to many but trifling, but round which grand words of prophecy revolved, occurred soon after the Saviour died. This event John thus records and afterwards comments on, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water." The *object*, the *act*, and the *design* of recording this act, may profitably engage our attention. We have here the most solemn of all sights, an act of needless barbarity, and in both the deepest teaching.

I. *The object.*—The Saviour hanging lifeless on the cross. Death is solemn at any time and under any circumstances, and the sight of a dead body generally hushes the most thoughtless mirth to seriousness. But here we have *a dead Saviour.* Over the cross is written, "This is Jesus." It is a true title, and means all that the word contains. Among many questions that start up, we will notice two,—How came He by His death? and what is included in it?

First, Who wrought this awful deed? Who slew the Saviour? If we go with our question as to the causes and causers of the Saviour's tragical "decease at Jerusalem," we shall find that heaven, earth, and hell, or God, man, and devils, had to do with it. Oh, how mystery deepens, and how mercy brightens, as we think on these facts! There the noblest and the basest of motives meet. God's purpose, Satan's plans, and man's performances, all converge into the wondrous centre of Calvary.

But our inquiry now is concerning the guilty actors, the real assassins, whose monstrous iniquity receives not the least palliation from the fact that God overruled their murderous deed to be the means of the greatest good. We shall also find that they were not alone in their sin. The case is as follows:—A Saviour came down from heaven as the Sent One, the noblest gift of God. Peace flowed from His lips, love radiated from His countenance, mercy flowed in His tears and wrought by

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His hands. For thirty-three years He lived on earth, the personification of all truth, holiness, pity, tenderness, and benevolence; harming no one, blessing thousands, and sowing seeds of joy at every step. But one awful evening He was found dead, just without the gate of the city He loved so well. His body was covered with stripes and death-wounds, His brow pierced deep with thorns, His face "marred more than any man's." Shall we summon witnesses to inquire into the cause of His death? From every quarter comes the cry, "With wicked hands man crucified and slew him;" and surely those cruel Jews, and those hardened soldiers—the one clamouring for, and the other conducting the execution of Jesus of Nazareth—were representatives of many others, yea, of ourselves. Oh, let us, who seemed to be a jury impannelled to inquire concerning the cause of the death of the Holy One, come down and take our place at the criminal's bar, and plead guilty to having a sinful hand in this murderous deed! It was *sin* that wrought His death, and we are *sinners*. How loathsome should our sin appear when thus considered! Let us have no pity upon it.

But what, (may be asked with deepest anxiety,) will become of man the sinner; for sin is no mere abstraction separate from those in whom it dwells? What, then, must become of the sinner? From the Cross—yea, from the throne—comes a satisfactory answer to this anxious inquiry. If man the sinner is willing to part with that murderous weapon *sin*, and to receive the reconciliation which the Cross hath provided, then he shall realise a full pardon for all his sins, this fearful one included; but if he will still grasp his weapon, still love and live in sin, nothing can come to him but perdition heavy and eternal. By continuing to prefer sin and serve sin, after Christ has died on account of it, and after the soul has heard of His death, and of God's right willingness to pardon through it, is nothing less than to agree with all that was done to Christ by the murderous Jews. To receive the atonement, and to renounce sin,—in a word, to be willing to be saved in God's way,—is to enter a protest against this deed of blood, and to be of the same mind with God concerning it. Such shall be led to see something of what there is included in that death, which is our second question.

The answer is threefold, and may be expressed in three words—*suffering*, *separation*, and *salvation*. The Saviour went down to death by a path never before trodden. He entered our mortal life by a sinless birth, trod a path of perfect obedience, and closed His wondrous career by unparalleled

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sufferings. How many His sorrows were, from what various quarters they came, and how meekly they were borne, we may learn in some measure by searching the psalms, the prophets, and the evangelists. These sufferings ended in death, and then came the *separation* of soul and body, which is death literally considered. That body, the shrine of Deity—yea, ever in personal union with Godhead—that holy thing formed by the Holy Ghost, is now lifeless. The hands stiffening in death, the eyes closed in darkness—how mysteriously awful! That human soul, which looked through those eyes, and acted by those hands, gone from that body! Ah, whither? "To Paradise;" "to the Father's hands," to whom He trustfully commended it.

But we hesitate to attempt to follow that mighty, mysterious, ever-spotless soul into the spirit-world; to imagine what were the greetings of the spirits of the just, and the joy and adoration felt at His entrance; or the wonder when the saved thief joined the happy company. We must wait to know the mystery and the mercy connected with the Lord's brief sojourn in hades; and we can well afford to do this, seeing that we have the light of the resurrection morning to bask in.

Then we know that from this death comes SALVATION. This is God's great idea connected with the death of His Son. "Thou shalt call his name Jesus, for he shall save his people from their sins." And how, but by "bearing them in His own body on the tree," putting them away by the sacrifice of Himself? Sense might say, while looking at Jesus hanging lifeless on the tree, What can a dead Saviour do for us? Faith replies, None other could do us good; and then points to the words of Jesus, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In Him, the dead Saviour, faith sees the rich substitute who paid all debts; the one great representative, who bore all burdens; yea, the satisfier of God's justice, the channel of mercy, the mirror of holiness, the oracle of love; because the bearer of sin, the conqueror of death, the destroyer of the devil, who had the power over death. But faith can only reason and rejoice thus, as with wondering John she listens to the glorious testimony of the risen one, "Fear not; I am he that liveth, who became dead; and, behold, I am alive to the ages of ages, Amen; and have the keys of hades and the grave," (Rev. i. 18.)

But we must turn from this glory a while,

II. To contemplate the ACT the evangelist records. It was one of heedless and needless barbarity, as far as man was

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concerned:—"A soldier with a spear pierced His side." We do not hear that any one *told* him to do it. It was an unnecessary, uncalled-for insult to the holy Saviour, for He who was thus pierced "*was* dead already." There are two thoughts suggested by this act. The one is that which has already been generally referred to,—*i. e.*, that this soldier was a representative man. He exhibits the act of all. Flavel says, "Millions of hands were on the haft of that spear." The repentant sinner looks to Him who was pierced, and mourns thus:—

"'Twas you, my sins, my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And unbelief the spear."

But we may also learn something from the fact of God's recording the deed and commenting on it. As God minutely records the Saviour's dying acts and sayings, so does He also record what is done to Him and said about Him. The first thing *done* to the Saviour after His death was this wanton outrage; the first thing *said* concerning Him after His death was, "Truly this was the Son of God!" It is probable that the soldier who pierced the body of the Lord belonged to a new company sent by Pilate at the request of the Jews, (ver. 31;) the centurion who bore this testimony was the head of the band who conducted the execution. But what a contrast is there between the soldier's act and the centurion's attestation! And such contrasted conduct and testimony as regards the Cross has been going on ever since. Some few have admiringly said, "This is the Son of God; my Saviour, my hope, my all; Thy death is my life; Thy stripes, my healing; Thy shame, my glory; Thy griefs, my fountain of joy; and Thou who didst all, and hast suffered all, Thou art my husband and my friend;" while others count the cross foolishness, or turn it into a stumbling-block, or try to explain it away, or else supplement it. And that God who gave His Son to die,—who raised Him from the dead, and set Him at His own right hand,—God, to whom His precious death is ever "an offering and a sacrifice of a sweet-smelling savour," looks on, and notes all down that is thought, felt, said, and done in relation to His dear Son. The book will be read hereafter. Then every believing testimony, every confiding thought, every loving act, on the one hand; and every jeer, every attempt to lower the value, or hide the glory of this one sacrifice for sin, every crucifying of the Son of God afresh,

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will all come out, and be seen in God's own light. Happy those who will then be found in sympathy with God as regards His views of the sacrifice of His blessed Son!

III. Let us study God's *design* in recording this act, with a view of being brought into fuller sympathy with Him now in this great subject. The most *important teaching* is doubtless to be found in connexion with this record. We may at once infer this by considering the very many places in Scripture which refer to this incident of the Saviour's piercing. In addition to the verses which follow in John xix. 35-37, we would point to 1 John v. 6–8, i. 7; Rev. i. 7; Zech. xii. 10, xiii. 1. It is evident that John makes use of this fact in his first epistle, to confute those heretics who denied the true and proper humanity of Christ, and also to confirm the faith of believers. "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. . . . And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one," (1 John v. 6, 8.) But there are other ends answered by the recording of this act of piercing the Saviour's body we would just indicate:—

1. This incident perhaps casts some light on the *physical* cause of the death of the Lord Jesus. We would not speak too confidently on such a deep subject; but it is highly probable that the immediate physical cause of the Lord's death was a rupture of the main artery of the heart, caused by excessive agony, which rupture is usually termed "a broken heart." That Jesus was a voluntary sufferer, that He had power over His life, and that all was done according to God's determinate counsel and foreknowledge, we firmly believe; and these facts are, we think, quite compatible with such a supposition as the above. There are several passages which indicate the excessiveness of this sorrow, Ps. xxii. 14, 15, lxix. 20; Mark xiv. 33, 34. If it were so, all was most holy as regards the Saviour's thoughts and feelings in His great agony. There was no despondency in His mighty grief, no murmuring, no repining. All was submission in His sorrowful soul; yea, He hoped for the glory, and anticipated the joy, while enduring the cross. What overwhelming sorrow must His have been to call forth such cries of anguish! and from this one sorrowing, breaking heart what millions of broken hearts have found healing! "He healeth the broken in heart." He is anointed now with the oil of joy, and He delights to "comfort all that mourn," (Isa. lxi. 1, 2.) Oh, let

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all with wounded spirits and restless minds go to Him who, being made perfect through sufferings, "knows how to succour them that are tempted!"

2. The literality of the words of the prophets and the certainty of their fulfilment is proved by the piercing of the Saviour's body. His legs must *not* be broken, for it was written, "A bone of Him shall not be broken;" but His side *must* be pierced, because it was also written, "They shall look upon Him whom they have pierced." The piercing time was then come, and it took place accordingly. The looking time for Israel as a nation shall also come, when the *whole* of Zech. xii. 10 shall be as literally fulfilled as part of it has already been. He who was once offered to bear the sin of many shall "appear the second time without sin unto salvation. Then, when the Church shall realise, as regards both soul and body, the completeness of salvation in glory, Israel as a nation "shall be saved in the Lord with an everlasting salvation" in their own land. Washed in the fountain opened, all idols renounced, God's Spirit dwelling in the heart, "a nation shall be born in a day," and that nation the first-fruits of all other nations, and God's willing and all-adapted instrument of blessing to them. In the person of the Saviour, and what has been done to Him on earth and in heaven, both as regards contempt and honour, we have the fullest, surest guarantee that all God's great words relating to Him and His shall be assuredly accomplished.

3. To exhibit the meaning of *types* may be another design of this record. With such a subject before us, we would not draw upon imagination, nor speak positively. Some have spoken of Eve being taken out of Adam while he slept, and others have referred to Moses hidden in the cleft of the rock while the Lord proclaimed His glory. The smitten rock, pouring out streams of water for Israel, has been viewed as a type of the pierced Saviour; and certainly Israel might as well have lived in the wilderness without water as we live spiritually or eternally without the streams of grace from the smitten Messiah. The two birds used in the healing of the leper, when the living bird was set free after being dipped in its fellow's blood, is thus referred to by Cowper:—

"Dipt in his fellow's blood,
The living bird went free;
The type, well understood,
Express'd the sinner's plea,
Described a guilty soul enlarged,
And by a Saviour's death discharged."

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But we get on surer ground when we view this event, 4thly, *as clearly shewing forth God's method of salvation.* Christ died that He might become a fountain of pardon and holiness to guilty and filthy sinners. There is the blood to atone, removing all guilt and fear; and the water to cleanse, subduing sin, and purging the heart from the love thereof. What love in God thus to indicate by this act what Christ would be to sinners; and to do this immediately after *all* that they had done to Him! Thus the stores of the Redeemer's heart were manifested. He was full even in death, full of that which symbolised what above all things else we sinners needed, "*blood and water.*" Wondrous words, if only considered as referring to material substances! What mysteries in the first, and what mercy in the second! But considered as symbolic, their meaning, as set forth in God's Word, is truly wonderful. We find blood and water all over the Bible being ever used as types and illustrations of most glorious facts and blessings, especially setting forth the calming of the conscience, and the cleansing of the heart. If we look on types or prophecies, water and blood meet us everywhere. Reconciliation and regeneration, with all their blessed results, are the glorious truths they set forth. If we rise to heaven, we find blood in connexion with the throne of God, typified by the sprinkling of the mercy-seat, (Heb. ix. 12,) and we find also water flowing from that throne. If we go forward to the ages of glory, and contemplate the innumerable host of saved ones before the throne of God, we find that blood, "the blood of the Lamb," is the only reason why they are there, and also that the element of their happiness is set forth by "streams or fountains of living water," beside which the Lamb for ever leads them, (Rev. vii.) And all this comes from Him who died for us, and from whose side came "blood and water." There is no blood wanted besides His; and whoever trusts that blood shall have whatever is symbolised by the water, both in time and through eternity. Such shall receive the Holy Ghost, who shall be in them "a well of water springing up unto everlasting life," (John vii. 28.) Let us observe God's order: blood, *then* water; first justification, then sanctification; they are not *mixed,* though *united.* "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." The word of truth, the glorious atonement, and the Holy Spirit are all united to sanctify, satisfy, and save; and glorious indeed shall that salvation be which springs from such a source.

Lastly, the record of this fact is designed to call forth all

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graces in exercise on Christ. The continual acting of faith is called forth in the next verse: "And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." Repentance also: "They shall look upon Him whom they pierced, and mourn." While thus mourning over sin, and trusting in the Saviour's sacrifice, love should delight in His person, and the soul should be full of *hope*, expecting that all things promised shall be assuredly made good. Thus engaged, we shall find that the Cross is the centre of all truth, the grave of all sin, the healer of all diseases, the balm of all sorrows, and the grandest expression of God's infinite love.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Careless sinner, what will then become of thee? I entreat you, be careless no longer. Let that cross which employed God's thoughts from eternity henceforth engage yours. Look to the Pierced One, and repent of sin. Then His blood shall be a fountain to wash sin away, also a spring of eternal joy and perfect purity. Then you, now so far off, shall be "made nigh by the blood of Christ," and be saved eternally by His life.

Notes on Scripture.

John XI. 25, 26.

Perhaps our Lord's reference here is to the two classes alluded to by St Paul—the dead and living saints, both of whom are equally to share the blessedness of His advent. "I am the Resurrection and the Life." This is the great announcement on which all that follows hangs. He is the fountain-head of life—life to the body, life to the soul. In this vessel the whole fulness of life is deposited; and whosoever becomes connected with this vessel, this fountain-head, by believing on Him, receives all he needs, according as he may be found alive or dead when the Living One arrives. "He that believeth on me, though he may have died, as Lazarus has done, yet shall he live." This is the first statement referring to the dead saints. "And every one that is alive and believing on me shall never die." This refers to the living saints, who shall not die, but be caught up to meet the Lord in the air; for "we shall not *all* sleep," says the apostle, using the Master's *all*, "but we shall *all* be changed."

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ISAIAH XXXIII. 13.

THE two classes here whom Jehovah calls on to wonder at His mighty deeds are, (1.) the far off; (2) the near. These are the Gentile and the Jew; and this distinction is carefully preserved throughout the Old Testament, and frequently alluded to in the New. Israel is the nation "brought nigh," and the rest of the world are outside this Jewish circle of nearness and privileges; they are left in their state of distance and darkness. It is of great use thus to mark the *definiteness* of prophetic language, and to observe how this definiteness of the Old Testament is recognised in the New, even after the wall of partition has been broken down, and all nations brought into equal nearness. The word "stranger," which so frequently occurs in Isaiah, is another of these definite expressions. It means always the *Gentile* stranger or enemy, such as Assyria, or Babylon, or Egypt, or Edom, or Philistia. And this prophetic word is taken up by the apostle, when, in his Epistle to the Hebrews, he speaks of the "armies of the *aliens*."

Reviews.

Thoughts on the Kingdom of God. By the Rev. W. NIVEN, B.D. London: Hatchard & Co. 1862.

THIS excellent work ought to have been noticed in our last number, but a great press of matter hindered. It is not, however, too late to bring it before our readers, though many of them may know it already. If they do not, we recommend it to them as containing a very clear and comprehensive view of the things which are "most surely believed amongst us" concerning the coming and kingdom of our Lord Jesus Christ. It will be found a most useful compendium of pre-millennial truth. It does not indeed enter into details, and from some of its conclusions some prophetic students may dissent; but, as a whole, they will admit it to be excellent and trustworthy.

Babylon the Great: What is she? Where is she? &c. By PHILAX. London: Japp. 1862.

WE have not enjoyed this pamphlet. We cannot but think the prophetic students go considerably out of their way when they predict the "impending destruction of state churches" (p. 18); and include in their definition of Babylon every one who is not a "Voluntary."

The Future: An Outline of Events Predicted in the Holy Scriptures. By the Rev. JOHN COX. London: Nisbet & Co. 1862.

IN clearness, directness, and scripturalness of statement, this little work is all that could be desired. Most cordially do we recommend it to our readers. It will be found very useful for lending.

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Implied Righteousness. What do the Scriptures Teach on the Subject? London: Morrish.

This is one of the many tracts sent forth by the Darbyite party to deny the doctrine of the imputed righteousness of Christ. According to this author, "the righteousness which is of God by faith, is Christ in *resurrection.*" Neither the life nor death of Christ go to make up this righteousness, but *resurrection.* "What was the righteousness imputed?" (the author asks.) He answers, "Christ in resurrection," (p. 21.) We warn our readers against this anonymous poison. The Darbyite heresies are multiplying. Let our readers be upon their guard.*

Extracts.

Jerusalem Underground.

An account of Signor Pierotti's discoveries in the subterranean topography of Jerusalem has been published. Employed by the Pasha as an engineer, he has discovered that the modern city of Jerusalem

* We print the following note, to which we ask the attention of our readers:—"I feel it due to God, to His Church, and to my own conscience, to acknowledge that I made a wrong statement in the first edition of my "Notes on Leviticus," page 35, in the following passage—'The Second Man was, *as to His manhood,* "the Lord from heaven."' This mistake, together with the serious inference deducible from it, was pointed out to me by a dear and venerable servant of Christ, who requested me to reconsider the passage, and correct it in the second edition. I did *correct* the mistake, and added a note, not to guard error, but to guard the truth. But this, I feel, was not enough. I ought to have *confessed* the mistake, and should have done so, in the preface to the second edition, had I been sufficiently self-emptied and careless of my reputation as a writer. I do reverently believe that our blessed Lord Jesus Christ was 'made of the seed of David, according to the flesh'—that He was truly of the substance of the Virgin—'flesh and blood:' as really a man as I am, in every respect, sin excepted. The reader will find this grand foundation-truth of Christianity distinctly laid down in various passages of the first edition. (See pages 36, 37.) I never meant to teach any other doctrine, and if any expression ever dropped from my lips, or from my pen, which might seem to touch the precious, holy, and essential mystery of incarnation, I would utterly repudiate it.—C. H. Mackintosh."

[Mr Mackintosh retracts one expression, but no more. He calls it "a wrong statement;" a "mistake;" we call it a serious heresy,—a grave denial of a fundamental truth. But in this retractation he makes no mention of what we consider the worst expression which he has made use of in his work on Leviticus, viz., "the *heavenly* humanity." He ought to have withdrawn this. If he still allows it to stand, we cannot accept his retractation as complete. If he still affirms that Christ's humanity was "heavenly," he cannot believe Him to have been of the seed of David, and the substance of the Virgin. In that case his present retractation goes for nothing. To be satisfactory, it must contain a withdrawal of the above expression, and a disavowal of the Valentinianism which it involves.]

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stands on several layers of ruined masonry, the undermost of which, composed of deeply-bevelled and enormous stones, he attributes to the age of Solomon, the next to that of Zorobabel, the next to that of Herod, the next to that of Justinian, and so on till the times of the Saracens and the Crusaders. He has traced a series of conduits and sewers leading from the "dome of the rock," a mosque standing on the very site of the altar of sacrifice in the Temple, to the Valley of Jehoshaphat, by means of which the priests were enabled to flush the whole temple area with water, and thus to carry off the blood and offal of the sacrifices to the brook Kedron. The manner of his explorations was very interesting. He got an Arab to walk up through these immense sewers, ringing a bell and blowing a trumpet, while he himself by following the sound was able to trace the exact course they took. About two years ago he accidentally discovered a fountain at the pool of Bethesda, and, on his opening it, a copious stream of water immediately began to flow, and has flowed ever since; no one knows from whence it comes or whither it goes. This caused the greatest excitement amongst the Jews, who flocked in crowds to drink and bathe themselves in it. They fancied that it was one of the signs of the Messiah's coming, and portends the speedy restoration of their commonwealth. This fountain, which has a peculiar taste, like that of milk and water, is identified by Signor Pierotti with the fountain which Hezekiah built, and which is described by Josephus. The measurements and position of most of these remains accord exactly with the Jewish historian's descriptions. Some of the Signor's conclusions are disputed, but no one has succeeded in so disinterring the relics of the Holy City.

Works in Jerusalem.

The *Journal de St Petersbourg* gives the following details respecting the works now in course of execution in Jerusalem and Palestine under the auspices of the Russian Government. A piece of ground outside the walls, on the Meidan, belonging to Russia, and containing nearly 16,000 square yards, has been enclosed by a stone wall, several houses erected in it, and four tanks constructed for a supply of water. The Cathedral of the Holy Trinity is ready to receive its cupolas; and a large house for the Russian ecclesiastical mission has been nearly completed; an hospital to receive sixty beds has reached the first floor; the next story will be finished during the year, and the foundations are laid for an asylum capable of receiving 300 male pilgrims. Inside the city, the ground belonging to Russia, near to the Holy Sepulchre, has been cleared of the rubbish which covered it to the height of thirty-five feet. During those excavations remains of porticoes and pillars were found, which formed part of the principal entrance to the temple of the Holy Sepulchre in the time of Constantine. Before the end of 1862, an asylum for female pilgrims will be commenced. At present pilgrims are lodged in private houses, under the care of the Russian Consul, and there is a provisional hospi-

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tal where those who fall sick are admitted gratuitously. The donations received from Russian pilgrims from 1858 to 1st January last amount to 659,924 roubles, and the balance in hand at the last-named date was 105,197 roubles. A further sum of 350,000 roubles will yet be required to finish the buildings begun, and it is hoped that this amount will be obtained in due time from voluntary contributions.

The Political Influence of Jews.

The number of civic functionaries in France belonging to the Jewish communion is immensely larger than the proportionate Israelite population. M. Achille Fould, at Paris, is but the head of a cohort of Jewish notabilities, financiers and *employés*, who are quite as numerous in the departments as in the capital. At Lyons, Marseilles, and other towns of the south, a large number of the higher Government officials are Jews; and at Epinal, the chief city of the department of the Vosges, there is the curious spectacle of the four most eminent civic functionaries—the paymaster, the military superintendent, the president of the Court of Justice, and the keeper-general of forests—being Jews one and all. Scarcely a century ago, the Jews were hunted like mad dogs in the dominions of the Kaiser, at the mercy of every monk or police officer, and with not the slightest security for life and property. Now, in this year of grace, 1862, two eloquent Jews are the leaders of the great Liberal party of the Austrian Reichsrath, and Emperor and imperial ministers tremble before the names of Giskra and Kuranda. Baron Bach, the *alter ego* of the Kaiser, on one occasion when Minister of the Interior, offended M. Kuranda, by mumbling something about detested Jews, and the eloquent Hebrew last week took his revenge by carrying the motion in the Reichsrath that £2000 be knocked off from the salary of the Austrian ambassador at Rome. This ambassador is nobody else than Baron Bach, a gentleman known to be very fond of cash. Impossible for Hebrew cruelty to inflict a deeper wound. More marked than even in Austria is the rise of the Jews in Prussia. In the present political agitation, Hebrew leaders play the most conspicuous part, and their participation in the recent elections was so pronounced, that the *Kreuz Zeitung* for weeks did scarce anything else but abuse the so-styled Jew democrats. According to this paper, nearly one fourth the number of *Wähler* chosen by the people of Prussia to elect the deputies was composed of Jews—a number about twenty times as large as is warranted by the population of the kingdom. At Berlin and other large towns the Hebrew preponderance was still more conspicuous, and in some of the ancient Polish provinces the descendants of Abraham had it all their own way. The *Kreuz Zeitung* consequently believes itself justified in speaking of the present Chamber as a Jew-parliament, and defining the political struggle as between Jews, infidels, and anarchists on the one side, and loyal orthodox king-fearing Prussians on the other. The ire of the high Tory paper is increased by the incidental discussion in parliament of the statistics of the higher Prussian schools for 1861, issued by Govern-

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ment at the opening of the Chambers. These statistics are curious indeed. On classifying the students of the universities and high schools, the startling result is displayed that the superior academies are attended by five times as many Jews in proportion to Christians, regard of course being had to the general population, of which the Israelites form scarcely one and a half per cent. In a recent article of the party organ, it is conclusively shewn, first, that during the last fifty years the Jews had grown learned beyond measure, for the express purpose of rising to the head of the government of all the states of Europe; and, secondly, that they are getting to the top for the express purpose of upsetting all Christian rule, and seeking their advantage in universal anarchy. The proofs are, that the educated Jews form part in all revolutionary movements, from the Ural to the Atlantic, and from Lapland to Sicily. They are, as it were, the yeast in the European fermentation. It was in vain that Czar Nicholas expelled every Hebrew soul from his capital on his accession to the throne, the yeast has returned under his successor stronger than ever, and is working now in full power wherever tyranny and oppression are rife. The Jew element is perceptible in the Galician peasantry, in the Finnish malcontents, in the Servian progressist, and in the surging masses of revolutionary Poland. The whole east of Europe, even more than the west, is in violent ferment, and everywhere the Jew is the living yeast.—*Spectator.*

Jerusalem and the Prince of Wales's Visit.

The party slept in tents at Lower Beth-Horon, and reached Jerusalem about two o'clock on Monday. The Pasha met his Royal Highness near the city, and as the party approached, a royal salute was fired. The Prince and suite had their tents pitched near the north-east corner of the city wall. On Tuesday they visited the temple enclosure, and afterwards had luncheon at the Consulate. The Prince was seated at Mrs Finn's right, and the Pasha at her left. General Bruce was at Mr Finn's left, and I was at his right. Mr Finn proposed the health of her Majesty, the Prince of Wales the Sultan's, and the Pasha the Prince of Wales's. The Prince looked well, and was kind to every one. He was dressed in a plain gray suit, pink flannel shirt, with white collar, and black silk neck-tie, purple stockings, and black boots. He has sharp blue eyes, and fair hair. From the Consulate, his Royal Highness went to the Church of the Holy Sepulchre, where the head of each sect who has a bit of the church, shewed his own part to the Prince. He visited the English Hospital, the Prussian Girls' School, the Armenian Church, and the Castle of David. On Wednesday he visited the Jews' wailing place, where he was met by the chief Rabbi, who pronounced over him the blessing of kings. He visited the Jewish synagogues, Jewish schools, Bishop Gobat's schools, and Neby Daoud, or the place were David was buried. The Pasha sent his deputy to shew it to the Prince, but upon entering, the guards of the place commenced squabbling and cursing at the sight of so many Christians treading their hallowed ground. They shewed one place, then another, to the Prince, calling

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each the tomb of David. At last the Pasha was sent for. Mr Moore, the dragoman of the Prince, said to the Pasha in Turkish, that the Prince wished to have the tomb opened, which made the Pasha very angry, and after some unsatisfactory talk, the Prince had to leave the place without seeing the real tomb of David. Thursday they started for the Jordan and the Dead Sea. They went by Bethlehem and returned on Saturday. Sureya Pasha had given offence to the Prince at Neby Daoud, and to make up for it, sent people to light the Mosque at Hebron, and made great preparations for shewing it well to the Prince. Monday morning the Prince started for Hebron. The Pasha himself shewed him the Cave of Macphelah. The Prince got a certificate to shew that he had been there, the same as is given to Moslem pilgrims.

As the former rain was late, so was the latter. The country was parched, and prayers were offered for rain, when, to the great joy of all classes, the latter rain commenced on Friday the 18th. Travellers had their tents pitched on the Mount of Olives and round Jerusalem, and were enjoying the fresh air and bright sunshine, when suddenly a gale of wind and heavy rain blew down their tents, and obliged them to take refuge in the Jerusalem hotels. A great deal of rain has fallen, the parched earth is refreshed, and the country people are looking forward to a good harvest.—*Private Letter from Jerusalem.*

Jerusalem and the Temple Wells.

Strict and fanatic as Sureya Pasha is, he gave the Jews of Jerusalem the keys of the city* at the death of the late Sultan. The Jews took them home to the chief Rabbi, and kept them for some time. The oil-ceremony is very secret, and we have not been able to find out more.

March 17th.—I had a good opportunity of seeing the temple enclosure. Wishing to see the water for myself, I went down. By the side of El-Aksa is the entrance to the subterranean water. You descend a few steps, and then jump into a hole. Before you is a door cut out of the rock ; you still see the places for the kings. You pass this doorway, and descend a flight of broad steps to the edge of the water, which is delightful, very cold, about four feet deep, and pebbly at the bottom, as if it were spring water. It is not known how far it extends. It branches off in every direction, and in the water are large irregular pillars.—*Private Letter from Jerusalem.*

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—If you had confined yourself, in your first note, to a simple, true statement, as to there being two ways of translating the passage in ques-

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* See *Quarterly Journal of Prophecy* for 1861, p. 410.

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tion, and that mine was not to be so dogmatically assumed, I should have felt what you had said to have been just and true. As it was, your criticism seemed to me not only unfair, but untrue as to fact. Your second note has confirmed this judgment. It also adds another incorrect statement. You say, "Mr Turner sets aside Dean Alford's translation of the word δια." If you will examine more carefully the rendering of that word by each of us, you will find it is, in fact, the same in both,—"thus," and "by means of," being equivalent terms as to meaning. Is this not so? I desire only to be strictly fair and true in my assertion; and if in any case I have failed, as you will kindly point it out, most gladly will I own and correct it. Perhaps, now, I may be allowed to pass on to the passage in question, and without forcing it dogmatically on others, to state what my own soul has received as divine truth from that scripture. The apostle is there shewing believers in *Jesus and the resurrection* how their friends and relations, it may be, who had slept, would come back, and be ever with the Lord; making the hope of the living saints to be, their friends coming back to them, by the return of the Lord, rather than their going to their friends by death. This he does upon the one common ground of all believers being delivered from the wrath to come by Jesus, and being in God the Father, and in His Son Jesus Christ, and waiting for God's Son from heaven, whom God had raised from the dead. Thus all, whether asleep or awake, wait alike for God's Son from heaven, upon one common footing, though some may be in mortal bodies, some in corrupt ones when He comes. The apostle says, *God* brings all back; and this shew us *when* God does so—viz., when He brings Jesus again into the world, as first-begotten of all creation, first-begotten out of dead ones, and first-begotten among many brethren,—as Head of the body, the Church, as well as Head over all things to the Church, which is His body. But it is then, or by means of Jesus, that God thus acts. That is, God *has* raised the Head; the Head raises the members. God brings the Head; the Head brings the members. Thus God brings all the members together with the Head, by means of the Head. The means the Head uses are then told in detail; and thus we learn, as the climax, "*So* shall we ever be with the Lord."

2 Corinthians iv. 14 teaches that God raises the Church, and presents it, to walk before Him *for ever* in the land of the living, by means of Jesus, or through Him. See Psalm cxvi., and the verse the apostle applies and quotes.

Now for your correspondent's second letter. He has not helped to clear the difficulties in my way, but has occupied your space and his own time in maintaining and discussing his own opinion rather than in eliciting truth. My object is not to contend for opinions, but to throw light on a deeply important truth. The point on which I wish to see my way more clearly is this—Whether any, or what portion of time elapses between the ascent of the Church to meet the Lord in the air by the descent of the Lord to catch it up, and the final blow which the rider on the white horse deals in person on the usurper and his hosts, when, as the Word of God, He comes out of heaven for that purpose. The armies that are in heaven, and who follow the rider on the white horse when He comes out, *must be there for it.* I presume these armies are the saints, and include the Church. But how long have they been there? *When* and *how* did they get there? That there must be a coming for His saints, as well as a coming *with all* His saints, is clear, but what portion of time intervenes between the two is not so clear. Does any? Are they simultaneous, by one so instantaneously preceding the other as to make the two, two acts in one continued journey as it were? I cannot settle this point quite so complacently as your correspondent, nor can I agree to dogmatise upon it; and for this reason—multitudes of scriptures speak of a remnant to be on earth in that day, waiting for the Messiah to come and

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redeem Israel, and restore the kingdom to Israel. These cannot be applicable to, or true of the Church of God. The Psalms, the Prophets, the Apocalypse, abound in such passages. This leads me *to infer* that the Church must be in heaven, its final resting-place, and complete too, ere the scenes to which they refer are enacted, yet have no positive scripture to prove it. Some who are much instructed in prophetic truth insist upon two things, and found all their interpretations upon them:—1st, They assume that the Church of God is caught up to heaven before the judgments begin to be poured out on the earth; 2d, That the Holy Ghost, as indwelling in the Church on earth, is the hindrance to the *manifestation* of the man of sin. But I cannot receive these points as proved, even by inference, while I admit that there is much to be said in their favour. Thus, I arrive at the conclusion that we are *all yet* much in the dark. The objections taken, and assumed to be conclusive, as to the secrecy or not of the coming for the Church, settle nothing. It *may* or it may *not* be secret. God is not limited in His powers and ways, because our conceptions and powers are. There is nothing in Holy Scripture to warrant us in saying that the Lord may not come any moment to take the Church to Himself. No event in the Gospels is recorded of raising the dead like that of Lazarus, and if it is not a striking type of the Church in *all* its bearings, I have much mistaken it. Still, it is open to question of course.

I recollect talking to a Christian once on the second coming of the Lord, and he said, "As I read the Scriptures, that event cannot happen in my time." I replied, "Many will be using similar language, I doubt not, ten minutes before the Lord appears." Your correspondent does not yet clearly apprehend the exact force of the sleeping and watching in the fifth chapter of first Thessalonians; at least, his remarks lead me to imagine so. The exhortation of the apostle *there* is upon the one point only—viz., the reappearing of the Lord, and His day. On this point the Thessalonians were to exhort and edify one another as they were doing—viz., to be watching, and not sleeping as others who did not belong to Christ, and therefore were of the night and not of the day. Other scriptures teach and exhort us to a holy, loving, fruitful walk in the truth and in the Spirit down here, as well as to diligent and faithful service; but this scripture refers exclusively to our being in an expecting, waiting, watching attitude for God's Son from heaven. Well would it be if it was roused now, for all those who reject the truth of the premillennial advent cannot be in this position. Many who look for the Antichrist and his actings, rather than for the Lord himself, may, and probably will, be asleep on the point. Still, the apostle says of these, if I apprehend the point divinely, that they will live together with Jesus at the same time; that is, the sudden destruction does not come upon them, only upon those who are not in God the Father, and in His Son Jesus Christ, and who are, therefore, of the night and of the darkness.

I shall be glad if your correspondent can throw any fresh or clearer light on the point named.

Our object ought not to be to contend for opinions, but to elicit truth. So in criticism, let it be strictly put and true; then *all* are gainers by it; but if not, some are losers. Let nothing be done by partiality.—I remain, dear Sir, ever yours in Christ, CECIL TURNER.

[As we have no wish for personal controversy, we give the above letter without any remark, save that the expressions "unfair and untrue as to fact" might have been spared. We have nothing to retract or alter.—EDITOR.]

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To the Editor of the "Quarterly Journal of Prophecy."

SIR,—Having read through the "Life of Irving" just before the July number of your journal came to hand, I was much gratified in finding in it an article headed "Edward Irving," and perused the same with much interest.

Like the writer of that article, I had felt dissatisfied with the work referred to. Though a very readable production, I could not but regard it as an overwrought eulogy rather than a faithful biography. Certainly much remains yet to be said as regards this extraordinary man. The minds of many still anxiously inquire, How came it that one so highly gifted, so apparently sincere and devotional—one who, according to his journal and letters, seemed so earnestly to desire God's glory—how came it that such an one was left to wander so far, to fall into such grievous errors, and to be the means of leading so many astray? Can anything be done to answer these questions for the warning of others?

It strikes me also that his history, and, if possible, the *causes* of his sad failure, should be diligently pondered by students of prophecy, in order for their warning and guidance. No doubt his name and career have been stumbling-blocks in the way of inquirers after prophetic (and especially premillennial) truth, and should furnish a beacon to those who have taken up premillennial views notwithstanding their unpopularity.

But the point I wish to refer to more particularly is the following:—In the pages of your journal for the last few years there has been many an earnest and much-needed protest against "Plymouth-Brethrenism," or rather, that latest development of the system, known as "Darbyism." Now it was just as poor Irving began to stray into serious error that "Brethrenism" had its birth, and about the time of Irving's fall and death it became revealed as a system, and took its place as a new sect. Was there any connexion between the two? That Irving and Irvingism have given a degree of impetus to the High Church party, and that Irving's writings have been a quarry for the Broad Church party to dig materials from, there can be little doubt; but what of "Brethrenism?" There may be some subtle links of connexion between the two, and the one may be an improvement on the other; but my object now is rather to point out some similarities than to account for those similarities.

I will first mention some general points of resemblance, and then refer to certain opinions which seem to some extent to be alike.

Mr Irving was ever aiming to introduce something *new*—he seemed to be greatly dissatisfied with what were considered to be the orthodox views. In a letter to his father-in-law he says, "There are few things which bind me to the world, and but very few. One is to make a demonstration for a higher style of Christianity, something more magnanimous, more heroical than this age affects." "This youth," said Dr Welsh, "will scrape a hole in everything he is called on to believe." I need not stay to prove that the Darbyites also are introducers of "*new* and strange doctrines," and how on almost everything they differ more or less from other Christians.

Irving's writings are full of scornful denunciations of all who believed the old creeds, and who in any way opposed his new teachings. I will give one specimen from a piece of his published in No. 3 of the *Morning Watch*. Speaking of the Haldanes, he says, "I count their opposition an honour to me, forasmuch as they have been found opposed to the truth, and to the Church, the pillar and ground of the truth. They are to me as heathen men and publicans," &c. Against those views of the "imputed righteousness of Christ," which the Haldanes proclaimed so fully, and which God so wondrously honoured by them, the Darbyites have said many strong and bitter things, and have often imitated Irving's scornful manner.

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Irving gathered round him a number of very clever, learned, and influential persons. So has "Brethrenism." Scarce had the *Morning Watch* dropped its dark lantern, and ceased to proclaim the wrong hour of the night, before up sprung, as if from its ashes, the *Christian Witness*. How much was the latter like the former in its adoption of an uncouth phraseology, and introducing various new notions, with a great parade of learning, and abundance of Scripture quotations. Still I cannot but think that the latter periodical was greatly inferior to the former in talent and power, and much less understandable.

The fall of Irving into serious error is well known. His bright beginning, his loud predictions, ended in heresy of a most fearful kind. For some years the Brethren were considered very erratic, but yet sound on all the leading doctrines of the gospel. But now from among their divided parties fierce charges of heresy are brought one against the other, while discerning Christians in other bodies are astonished at some of the avowed principles of the Darbyites, and wonder what the end will be.

No one can read the life and writings of Irving, or study his character, without coming to the conclusion that there was in him a strong predominance of the *mystic* element; and the same thing is apparent in the writings of the Brethren. In an important article on Madame Guyon in the *Christian Observer* for July 1861, the following remarks occur, which some who are enamoured with new teachings would do well to ponder:—"It is in the Church of Christ as in the outer world around us—certain conditions of the atmosphere return, and soon after certain diseases reappear. We have had an outburst of Romish fanaticism; we now have another of infidel fanaticism: it seems not improbable we may have a third of mystical fanaticism, which to spiritual religion would be more injurious than either of the other two, because more deceptive, and in its origin more closely related to true piety. We may discern already the symptoms of its approach."

We cannot but think that the history and sad failure of Edward Irving should have been a warning to the leaders of the new sect. Yet we find some of them, at least, with that blazing beacon before them, erring concerning *the very same* things about which he erred, *though not always in the same way.*

The very mention of Irving's name recalls to mind his heresy respecting the human nature of Christ. That he said and unsaid, affirmed and then contradicted his own affirmations, seems obvious to some readers. Sentences might be quoted from his works which appal by their temerity, and then in the same book are to be found other sentences on the same subject no one can find fault with. The Darbyites have not imitated him in his peculiar views, but many think that they have erred seriously in another direction, and that by speaking of "the heavenly humanity of Christ," calling Him "the Divine Man," and condemning as heretical statements embodied in all sound creeds, and in the writings of hosts of good men, they have gone far towards denying the true and proper humanity of HIM who was "made of a woman," "sent in the likeness of sinful flesh."

Let us next hear Irving's views on imputed righteousness. Referring to Mr Paget of Leicester, he writes, "He also thinks that the righteousness of Christ which is imputed to us, is not the righteousness of the ten commandments which He kept, and which is only a fleshly righteousness, but the righteousness into which He hath entered by the resurrection, that supercelestial glory whereof we now partake, being one with Him and living a resurrection life." Irving adds, "This I believe, and I take it to be a most important distinction indeed."

It is well known that the Darbyites strongly deny the doctrine of "the imputed righteousness of Christ," and earnestly denounce the use of the *term:* what they exactly mean by "the righteousness of God" is not so evident; it would seem that some of them hold somewhat the same views as

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are above expressed; certainly they agree with Irving in denouncing a righteousness which consists of a Divine Surety's life-obedience to God's holy law.

Irving and his followers fancied that they had received new and important light respecting the offices and operations of the Holy Ghost, and laid claim, as is well known, to the possession of miraculous gifts. While the Brethren have not followed in this tract, they have introduced opinions respecting the Holy Spirit in opposition to the views and devotional habits of the Church in all ages, inasmuch as they teach that it is very wrong either to pray to or for the Holy Spirit. A recent writer has asserted, "It was the Irvingites who *first* started the absurd idea, that since the Spirit was given it was wrong to pray for Him." In working out these views respecting the Holy Spirit, I think it will be found that both Irving and the Darbyites have magnified "the Church" beyond Scripture limits; the Brethren especially disparaging the saints of all former dispensations as compared with believers now.

Irving indulged in very rash speculation as regards the prophetic word; while many of his followers pretended to be prophets. Though the Brethren have not laid claim to the latter, yet their *interpretations* have been rash, novel, and oracular. Among other things, they have introduced a notion never heard of during eighteen hundred years of the Church's history,—which is, that the next advent of Christ from heaven will be a *secret* one, and that the resurrection of the dead in Christ, and the rapture of the living saints, will take place so silently, that the world will know nothing of the event occurring till after it is past. We find something like this most unscriptural idea in a letter of Irving's, dated 27th January 1832. "He (Mr Baxter) said in the Spirit that the two orders of witnesses were now present in the Church; the twelve hundred and sixty days of witnessing are begun; and that within three years and a-half the saints will be taken up according to Rev. xii. This is not to date the Lord's coming, which is *sometime after His saints are with Him.*" Mr Baxter afterwards repudiated this and all other of his prophecies; and I believe the doctrine of a secret coming and rapture, is as great a fallacy as any of the predictions uttered at Regent Square.

I could refer to other points, but these may suffice to call attention to the subject, and to raise a note of warning. In Irving's writings, we have an instance of apparent super-spirituality of mind, deep feeling, evident sincerity, and glowing zeal; yet the language is often ambiguous and inflated; there is much true eloquence, and many striking thoughts on Scripture, mixed with rash assertions, bitter denunciations, and startling errors. In his pages there are many gems of deep thought, and germs of great truths, mixed with much chaff, and numerous seeds of evil. I can but think that this is true of the voluminous literature of "Darbyism," though in an inferior degree. Those are very sad and solemn words uttered by Irving: "Do you think that Satan is such a fool as to introduce error into the Church by any but a good man?" Surely the "progress of error" in the mind and history of Irving, and its consummation in his own person and party, are most sad and instructive facts. First, he quibbled about the term "imputed righteousness," and railed against those who "doled out (as he called it) the dregs of Calvin's system." Next, he gets the super-spiritual idea from Mr Paget, already given, and ends with wishing to substitute "inherent for imputed righteousness." What a warning to those who are nibbling at that great subject, "the imputed righteousness of Christ." Thus was it also with baptismal regeneration, step by step he went on till he adopted the whole of what has been termed by a zealous clergymen, "That second great lie of Satan." Truly the path of error, even as a course of sin, is "*crooked;* those who walk therein do not see *the end* to which the various turnings and windings will certainly conduct them.

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Let us not, however, conclude that, because Irving went so far wrong, that therefore all who were his opponents were wholly right, or that there is no truth in some of his bold utterances. Neither let us conclude that we are altogether right in all matters of Christian doctrine and church discipline, and that the Brethren can teach us nothing. It may be that if, forty years ago, the erratic, earnest stranger who came among us had been less flattered by some, and treated with more Christian charity by others, he might have escaped much evil, and we might have gained much good. And it may be that, notwithstanding all their errors, and the corporate failure which the Brethren have exhibited, some neglected truths are taught by them to which the Church would do well to give heed. Still, we should be careful not to buy any fancied new light *too dear*, and, above all, be earnestly concerned that new light on doctrine, prophecy, or church order, should be light from Heaven.—I am, Sir, yours in the gospel, C. L. B.

P.S.—Since writing my letter on 1 Thess. v. 10, one of the best Greek scholars of the present day has sent me the following remarks:—"It appears to me that the word 'sleep,' as used in this passage, unquestionably means the sleep of *death*. Why, then, does not the apostle use the word '*live*' in the first part of the clause, seeing that '*live*,' is the word naturally opposed to '*die?*' Because it was his desire to introduce an additional thought—viz., that a living saint should be assumed to be a 'watching' saint. Consequently the meaning of the verse would be 'that whether we are alive and watching, or dead and resting from our labours, we might live together with *Him*.'"

Poetry.

GOD IN ALL, AND ALL IN GOD.

THEE in the loving bloom of morn,
Thee in the purple eve we see:
All things in heaven and earth, O Lord,
Live and move in Thee!

Thee in the spring's fresh joy and life;
Thee in the May-dew's timid glow;
Thee in the autumn's mellow blush;
Thee in winter's snow

Life is not life without Thee, Lord;
Thou fill'st creation's wondrous whole;
Light is not light without Thy love;
Blank this boundless soul!

Thee, Lord, without, this seeing eye
Looks on a mist, a void, a blot;
Thee, Lord, without, this hearing ear
Hears, yet heareth not!

No, not the beauty of the earth,
Not the wide splendour of the sea;
No, not the glory of the heavens;
Save as seen in Thee!

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No, not the fragrance of the woods,
Nor the deep music of the breeze,
Not all the hues of field and flower;
But Thyself in these!

No, not the valley nor the hill,
The lake, the stream, the waterfall;
No, not the girdling zone of blue;
But Thyself in all!

No, not the flash of diamond,
The glow of pale or rosy gem;
Not the fair marble's polish'd front;
But Thyself in them!

Without Thee day is darkest night,
With Thee the deepest night is day;
Earth's only sun, O Lord, art Thou;
Shine our night away.

Being of beings, Lord and God,
Thee in all things these eyes would see;
And all things round, beneath, above,
Lord in Thee, in Thee!

Most blessed Lord, great God of all,
My dawn, my noon, my day, my eve,
My light, my glory, and my joy,
Lord, in whom I live,

Give to me every day and hour,
Some newer, holier, happier ray,
The earnest to my longing heart,
Lord, of Thy true day.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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